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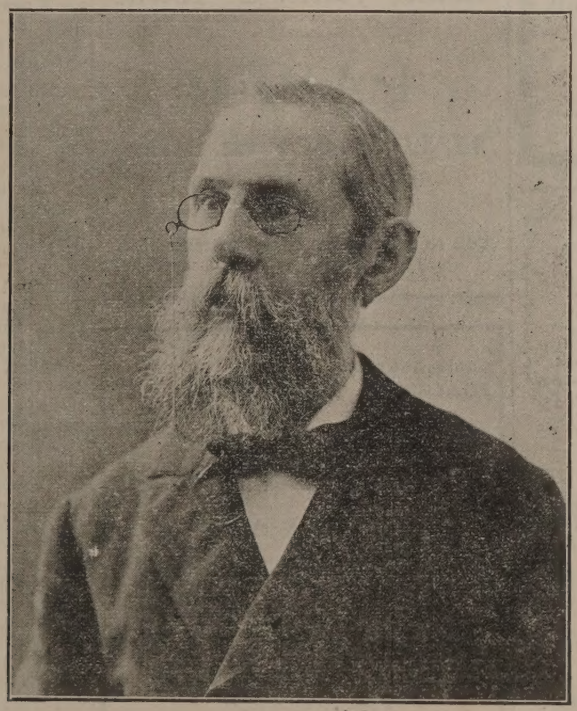

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President American Board of Commissioners for Foreign Missions.

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KOREA TODAY.

The war has brought great changes to Korea. It found her quiet and secure in a fancied sense of independence and sovereignty. This has been changed, and while Korea outwardly is as independent to-day as she ever was, inwardly Japan has taken hold with a strong hand and is virtually in control in the Peninsular. The best friends of Japan await the result with great interest and anxiety. The government of the Island Empire has shown such remarkable political sagacity in its movements, that they are prepared for a manifestation of the same wonderful success which has attended the developments in her own country.

The conditions, however, amidst which Japan must work in Korea are very different from those which prevail in her own land, and her wisdom, tact and courage will be put to the test in Korea. Japan is dealing with a proud-spirited people confirmed in their political independence by centuries of history, and resentful of any interference on the part of their neighbors. As is usual under like circumstances, some undesirable elements from Japan have come across to the peninsula, and have there greatly complicated the problem of their country in Korea. Their conduct is undoubtedly as great a menace as confronts Japan in establishing good-will among the Korean people.

Throughout all these exciting times in Korea, the work of the church has kept on with the same degree of amazing success which has attended it in the past. The recent annual meeting of the mission showed that the membership in Korea had passed the 10,000 mark, being an increase of about fifty per cent over the previous year, while self-support had increased one hundred and thirty-three per cent. The church is drawing its membership from the sturdy farming class which constitutes the backbone of the country, and from the young men, who are the hope of the nation. We have to-day in Korea a Christian church, gathered under the Methodist and Presbyterian missions, which is animated by the spirit of brotherly love and cooperation, and presents a unified front throughout the nation, giving a fair promise of the continued rapid evangelization of the people.

Measures are on foot by which it is proposed that the Presbyterians and Methodists should unite in all institutional work, such as schools, hospitals and publishing interests, and that the church throughout that country should have one name: "The Jesus Church of Tai Han." It is not generally known in this country that Tai Han is the official name of Korea. The missionaries are a unit in favor of this, and feel cheered and encouraged by the added strength which comes from union among themselves.

The American Monthly Review of Reviews for September is a warehouse of information on questions arising out of events in the Orient. E. J. Dillon contributes a very readable article on Serguis Witte. The September number is especially good.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 14, 1905

The Pacific Coast in Brief.

The publication of such American Board addresses as we give this week ought to result in the creation of a greatly increased interest in foreign missions on the Pacific Coast.

It is expected that the evangelistic meetings to be conducted by the Rev. Dr. J. Wilbur Chapman in San Francisco will begin on the 11th of next March, and will continue for four weeks.

Largely the space in the Pacific this week is given to addresses delivered at the American Board meeting in Seattle. We may not get back to the regular order next week, but will the following week.

The Missionary Review of the World makes mention of the "India Block" in Berkeley, California, the income of which is devoted to foreign missions, and says: "May the number of such structures rapidly increase."

It is gratifying to see the San Francisco Call taking the position which it does take on the Chinese exclusion question. A few days ago the Call referred editorially to the recent declaration of Commissioner of Immigration Sargent that our immigration laws should operate equally upon all classes and races, and remarked that "it would seem that in a republic dedicated by its constitution to equality, this is a proper and dignified policy." It is for this for which we have contended for several years. It is being brought about through the blow struck at our trade with China. For its accomplishment that ought not to have been necessary. But we rejoice, nevertheless, just as the Apostle Paul did when he saw that some were preaching Christ with unworthy motives. Christ was preached, and good would come. So now, though all over our coast people have rallied to the defense of the right simply because the pocketbook has been attacked, good will result; the nation will be lifted up to higher planes; the day of more practical brotherhood will be advanced. God lives and reigns; in ways manifold does he accomplish his plans and purposes in the world. Long ago was it said of a great ruler: "I have girded thee, though thou hast not known me."

"What Missionaries Have Done for the Northwest," is the title of an interesting and informing article in the Missionary Review of the World for September, by Mr. Don O. Shelton, associate secretary of the Congregational Home Missionary Society. It shows the outcome of the journey of the four Nez Perce Indians eastward in search of what they called "the white man's book of God," and of the coming thither a little later of the missionaries to lay the foundations of the kingdom of Christ. It is an inspiration to read over and over again the stories of the work of those heroic men and women who came to our North Pacific coast in the early part of the last century in response to the Macedonian cry, "Come over and help us." Like Dr. Atkinson, who heard on the way of the martyrdom of Dr. Marcus Whitman, and who said to friends who urged him to turn aside, "I am destined to go to Oregon, and to Oregon I must go," they felt that necessity was laid upon them to plant here the banner of the cross and they faltered not in the face of difficulty, nor of death. In the concluding part of his article Mr. Shelton sets forth in brief the present condition and needs in some parts of the Northwest and says: "Loud and many are the calls of the frontier today for vigorous churches, for strong preachers of the gospel, for men as sturdy, as steadfast, as self-denying and as aggressively evangelistic as were the noble army of pioneer missionaries."

The Congregational Church of San Mateo, of which the Rev. John H. Kimball is pastor, has issued an attractive eighteen-page booklet, which is dedicated to all who desire to become better acquainted with the life and work of that church, and to those who work therein. It contains in brief information concerning the services and work of the church, its aim, etc., and in addition brief answers by Professor Buckham of Pacific Theological Seminary and the Rev. C. R. Brown of the First Congregational Church of Oakland to the question, "For What Does Congregationalism Stand?" We quote a few lines from the longest answer, which is by Professor Buckham. After stating the two cardinal principles, freedom and fellowship, for which Congregationalism stands, the professor says: "Theologically, Congregationalism stands for constructive progress, conserving all that is best in the older theology, especially in Calvinism, and yet eager for all new truth that the spirit may reveal, proving all things, and holding fast that which is good. In the serious and thorough theological thinking of our time Congregationalism is true to the obligations of leadership imposed by the achievements of the past. Congregationalism stands for large and effective enterprise in missionary and social work. No denomination is more thoroughly alive to the need of world-Christianization and social regeneration. With the serious problems of the time—racial, social, religious—it is grappling with a courageous sense of responsibility. Last, but not least, Congregationalism stands for tolerance, comity, federation, and, so far as may be, church union. The self-immolation of its past has been renounced, but for the labor and love and self-sacrifice needed to further the advance of the church at large and of the kingdom of God, Congregationalism stands persuaded, pledged, ready with a heart of love and a hand of co-operation and friendship."

Among the persons in attendance at the meeting of the American Board in Seattle is the Hon. Chester Holcombe of New York, who was for many years connected with the American Legation at Peking, China. Mr. Holcombe is one of the corporate members, and is thoroughly familiar with the missions of the Board in China. A Boston correspondent says of him: "He

went to China originally as a missionary of the American Board, and acquired an exceptional knowledge of the Chinese language. Hence he became the interpreter and secretary of the United States Legation at Peking, retaining that position from 1871 to 1885. At three different times during that period he was acting Minister, 1875-6, 1878-9, 1881-2. He was a member of the commission for negotiating new treaties with China in 1880; he assisted in negotiating a treaty with Korea in 1882. He was offered a decoration by the Emperor of China. In 1884 he was appointed to the United States Legation at Colombia, but declined. In 1896, by request of Chinese authorities he prepared in detail, in Chinese and English, documents for a government loan of $100,000,000; also developed in both languages detailed plans for the construction of about 3,000 miles of double-track railway, involving an expenditure of about $240,000,000, a scheme for securing the necessary funds and the establishment of schools for instruction of Chinese in railway construction and management. He is the author of an arithmetic in Chinese, of a life of Christ, and a translation of the Declaration of Independence. In English he has published a number of volumes relating to China, in 1882, 'The Practical Effect of Confucianism on the Chinese Nation;' in 1875, 'Travels in Western China;' in 1890, 'A Catalogue and Handbook of Antique Chinese Porcelains;' in 1895, 'The Real Chinaman;' in 1899, 'The Real Chinese Question.' He has contributed many magazine and newspaper articles upon Chinese subjects."

The people of Pilgrim Church, Oakland, of which the Rev. R. C. Brooks is pastor, hear sermons which they wish to remain with them for their help and inspiration longer than the spoken words sometimes remain. Accordingly, now and then, one is published in a little booklet. The latest is entitled, "The Narrow Gate." Among the thoughts therein is this, "'Whosoever will may come.' Yes. But what of the man who does not will? We do not drift into the kingdom. Every man who enters must pass through the narrow door of a will determined by its own choice. There is nothing arbitrary about it. It cannot be otherwise. It is from the very nature of things, and the narrowness of the entrance is not confined to the kingdom of God. It belongs to all that is good. There are certain people who would be glad to join the great chorus which is preparing to sing the oratorio, but the entrance is narrow. No one can really enter it without being able to sing, whatever else he may be able to do. Here is a little kingdom, which, let us call 'the kingdom of athletic supremacy.' Men are going to try muscular force and skill with each other. They are going to have a boat race on Lake Merritt. You and I cannot walk down to the lakeside and take it into our heads that we will have a spin with those trained men and beat them." A further thought well worth quoting is: "What, then, is the narrow entrance to the kingdom of God? You cannot enter the kingdom of righteousness without the clear, honest determination to do right, no matter what it may cost you. What is right? Well, it is not a matter of choosing whether I shall count this right or wrong, much less is it a matter of my neighbor's choosing for me. What, then? It is a matter of God's choosing. * * * The question whether I ought to be a Christian in thought and spirit, in character and conduct is not a matter of my choosing. My choice has absolutely nothing to do in determining whether or not it is my obligation. I cannot escape from the obligation to build my life on the plumb, to be true. It is organized unto me, and the most saintly saint who walks the streets of gold is under no greater obligation to be true than is the man in the ditch."

The Lewis and Clark Exposition, and many conventions at different points on the Pacific coast this summer, have brought a large number of people from the East, and their experiences and pleasures in crossing the continent, and in going about up and down the coast, have been many and diverse. An Indiana friend, Judge Woodhull of Angola, dropped into our office recently and told of an experience so strange, in the Yellowstone Park, that we should not have believed it if it had not come from a thoroughly reliable man. When he and other members of his party told the experience at the hotel at Mammoth Hot Springs no one believed them, and they were laughed at for their "bear story." It is known by persons who have visited the park that bears come in the evening to places in the edge of the woods back of some of the hotels and eat meat which visitors put out for them, on stumps or logs, after the visitors have retired from the spot a few rods. But the party of which this Indiana friend was a member encountered a bear one day which came up to the side of their coach as they were riding along and took a wafer from the hand of one of the party and then squatted down in the road and ate it. Then he arose and walked up to the coach and allowed one of its inmates to pat him on the nose, and in return licked the man's hand. The bear was one known by some in the park as "the hooped bear." Some time during its life the bear had in some unknown way gotten an iron hoop over its head and part of its body. This was in front of his left shoulder, and his right front leg had been passed through it, and was sore from the friction this caused. The bear was suffering evidently from the wearing of the hoop, and the party were sorry they did not have tools with which to cut the hoop which they would have undertaken if tools for that purpose had been in their possession, feeling quite confident that the bear would have submitted to the operation. Judge Woodhull says that if Ernest Thompson Seaton had not in his story, killed Waub, he should feel sure that he had seen him; but he is confident that he has seen Waub junior.

The Religious World.

General Booth's recent motor tour in England showed that he has great popularity among all classes of people. At one place the inmates of a local workhouse gathered by the roadway and cheered him heartily. In his remarks to them he said that he had his mind on the things that made such institutions possible, and hoped to be able to mature such schemes of emigration and farm colonies as would do away with much of the enforced idleness and consequent pauperism.

The Psalmist says: "The earth is the Lord's, and the fullness thereof." But it does not appear that the Lord's share of things is actually going to him in all places, and at all times. In the concluding chapter of his book on "Old Time Student Volunteers," H. Clay Trumbull says: "The real hope of the world is rather Christian missions than commerce and civilization. and godless education. Thus it has been, thus it is, and thus it is likely to continue to be. In view of the

struggle that goes on as it does, and of the gain that has already come to us as individuals and as citizens, we may well consider whether we have thus far done our part in return for the personal benefits that we have received from and through foreign missions. We should be poor indeed were we to be now deprived of what we have already thus gained. So it is simply a question of paying our honest debts that we have to start with. After that it will be time to consider the question of gratuitous giving to a good cause."

In an interesting article in a recent number of the Biblical World Professor Votan of the University of Chicago considers the modern Jewish view of Jesus. That view in part is that Jesus was only an exponent of the Jewish religious ideas of his time; that he added nothing either by way of substance or proportion, in no way transcending first century Judaism. "In his great doctrine of the fatherhood of God,which he made central in his teaching, he was but reiterating a truth of which the Jews were already in fully possession. Even the prayer which he gave to his disciples as an epitome of Christian aspirations was made up entirely of ideas and phrases drawn from the current Jewish liturgy." It is further said by modern Jews that Jesus did not claim to be divine, either in person or in prerogative; that the gospel passages which bear that significance give utterance not to Jesus' own idea of himself, but to the later ideas of the disciples concerning him. A further view, in the words of Professor Votan is : "No new religious movement or organization was constructed by Jesus, nor did he intend any such to result from his work. Since he considered himself a true Jew, and his mission to be to Judaism, his purpose was to upbuild truth and righteousness within the confines of existing Jewish institutions. He did not teach his followers to withdraw from the synagogue services nor to forsake the temple worship. The growth after his death of the Christian movement and organization on lines independent of and hostile to Judaism could not have been anticipated or desired by him." His deliberate and self-sacrificing choice of death as the consumation of his ministry, together with the specific predictions of his crucifixion, as given in the gospels, are regarded as a misconception of facts, and it is claimed that his violent death came to him as a surprise. In his comments on these views Professor Votan says: "After due acknowledgment has been made of the genetic relation of the younger to the older religion, and of the great indebtedness of Christianity to Judaism for much of its thought, atmosphere, terminology and literature, the fact remains that the daughter religion is a new individual, with a character and a life of her own, and with a power to enlighten and uplift men which the parent religion did not have. Until the nineteenth century, Judaism remained the almost stationary, exclusive religion of a single people—a people whose existence is only as scattered individuals among the nations of the earth. Judaism has not shown a capacity to meet the religious and moral needs of other peoples, or (as the reform movement indicated) even of its own people. Meanwhile the gospel of Jesus, under many forms and adaptations, has been the religion of a developing civilization from the past century to the present; and it now shows the vitality, adaptiveness and usefulness which give promise that in time it will become as Jesus conceived and intended it should be, the religion of the world, furnishing the recognized ethical ideal and imperative for manhood." Professor Votan concludes his valuable study with the declaration that the present reformed Judaism in its view of Jesus and otherwise, is not final—that it is one of the stages through which Judaism is destined to pass on its way to a full recognition that "grace and truth came by Jesus Christ."

Busy World Notes.

Comparisons of Jews with other people in respect to their vitality are made from time to time, says Harper's Weekly, and always make for discouragement of the other people in the competition. A new one comes to hand by way of the London Lancet, which publishes the result of an investigation of the physical condition of children living in the slums of Leeds. In every case the Jewish children showed a marked superiority in condition. Comparisons were made of 300 children similarly situated as to age, poverty, character, and residence. The little eight-year-old Jews were three pounds heavier and two inches taller than the Gentile children of like age. At ten, they were six and a quarter pounds heavier and two and a half inches taller. At twelve, seven pounds heavier and one and a quarter inches taller. Jewish bones and teeth were better, and the Lancet notes that the nasal chamber was larger in Jewish children, and that they were remarkably free from adenoids. The characteristic Jewish nose, then, is not without some substantial advantages. The Jewish mothers, it seems, got better care before their children were born and had more milk for their babies, and after weaning, the young Jew children were better and more sensibly fed than the Gentile children.

That which is called a new cure for tuberculosis is attracting considerable attention in medical circles. The Brooklyn Eagle states that the announcement is made by the New York Post Graduate Hospital in a recent circular that this vegetable compound has been accepted as a positive cure. That it has proved effectual in many cases there is no doubt; that it will so prove in all cases the public will be slow to believe. Dr. Russell, the discoverer of the remedy, says that he is assured that it is a valuable addition to the diet, that it has been used with remarkable results, but that sufficient time has not elapsed since it came into use to justify sweeping statements as to its value in all cases. The principle on which the doctor worked in his discovery was that tuberculosis is due primarily to mal-nutrition, the person so afflicted not absorbing the elements of food needed to create normal blood. To supply this lack he uses each day two ounces of specially prepared vegetable juices. Among the vegetables used are: The tomato, potato, parsnip, carrot, turnip, cabbage, beans, peas, etc. Apples and pineapples are also used. Speaking concerning this preparation one New York physician says that the new cure can heal up the wounded lung, or rather can cause it to heal, but that it cannot make new lung tissue; and that the only positively incurable cases are those that have been allowed to go too long without treatment. The progress of the experiments with this remedy will be watched with great interest everywhere. Tuberculosis has long been one of the great scourges of the world.

SAVE THE WORLD TO SAVE AMERICA.

An Address to Men by Samuel B. Capen.

[This address was given by the Hon. Samuel B. Capen, L.L. D., President of the American Board of Commissioners for Foreign Missions, at the 96th annual meeting of the Board, held in Seattle, Washington, September 14th-18th, 1905.—Editor.]

Many years ago Professor Phelps used these significant words: "To save America, America must save the world." From some recent utterances in the press and from words that have come to me in a personal way, it seems to me the time has fully come to discuss this question and to make clear, if possible, that the words of Professor Phelps are even truer to-day than when they were first spoken. I quote from an editorial in a prominent metropolitan journal: "Of how much more value to themselves and to the world would be the work of the earnest men and women from this country who are trying to convert the Turks, if they were located among the slums of our great cities, in the crowded negro districts of the south, and the Indians of the west! There is enough of ignorance, superstition, dirt and barbarian heathenism, and they would be under the protection of the laws of our own country. What church will set the example of calling back her missionaries from Turkey, for work at home?" I am sorry to say such sentiments are not confined to the secular press. A recent letter in the "Congregationalist" has a significant paragraph: A pastor of a local church having read in that paper that when the benevolent returns from any church were not satisfactory it was owing to lack of effort on the part of the pastor, determined to supplement his own appeal by that of one of the general representatives of the church, which was done. The issue of the village paper for the next week, edited by the Sunday-school superintendent of the church in question, contained the following: "To hear a minister plead Sunday after Sunday with his congregation for money to send to foreign lands, when every cent of that money he hopes to get is needed perhaps in the very homes from which he hopes to get it, is disgustingly inconsistent. If one-half the energy which is expended in raising money for foreign missions were expended in bettering the community in which we live, that community would be better off both mentally, spiritually and financially." No wonder that under such conditions the month's effort secured for the Board but $7.25, of which the pastor gave $5.00! With such feelings as these so common everywhere it seems especially timely to emphasize the truth that we must "Save the world to save America."

The Commercial Necessity.

First, we need to develop foreign missions to save our nation commercially. There are two propositions which I think are capable of proof: One, that we shall have recurring and increasing business depressions at home, unless we have larger markets abroad; the other, that only as we develop missionary work and create the needs which come with Christian civilization can we have these larger markets. The policy of America has been to have a protective tariff, not only to furnish revenue for the expenses of the government, but also to protect our home industries. This was especially necessary at the beginning since our manufactures were feeble. Under this protective system we have developed these interests so that we now lead the world in almost every line of manufacturing. Up to a comparatively recent time the rapid increase of population in our own country has absorbed nearly all of our manufactured goods, and it has not been necessary for us to cultivate anything but the home market. That day has passed. The rapid increase in the production of our mills and factories through labor-saving machinery is one of the phenomena of the past generation. It has become necessary for us, in order to prevent congestion and strikes at home, to find a larger market for our goods. Great questions of trade are at the present time the basis of international politics. All the political alliances in the old world are being greatly modified by commercial necessities. The great powers of Europe are in a continual struggle for new markets and their foreign policies may be better understood when we recognize that these nations are striving for commercial advantage.

Growth of Foreign Commerce.

That we may realize the growth of our foreign commerce, so much of which, as we shall soon see, has been a result of our foreign missionary work, let me call attention to a few figures. The foreign trade of the United States has increased in fifty years from $400,000,000, to $2,635,970,333, or 650 per cent. In the last thirty years from a selling or creditor nation of the fourth rank, with exports of $375,000,000, we have risen to the first rank, with exports of $1,518,462,833, a gain of over 400 per cent in these years. The exports of our manufactures, in which labor is so large a factor, have increased from $286,847,000 in 1895 to $766,707,000 in 1905 or over 250 per cent in ten years. In sixty years our production of manufactured articles has increased twenty-fold, while those of Europe have only doubled. To quote from another, "America has become the wardrobe of the earth, the wheat bin of the hemispheres, the corn crib of all nations, the purveyor of meats to all markets, the successful competitor in the commercial trade of the globe and the head banker of the world." Our exports to Japan, which in 1894 were $5,448,000, had grown to $28,942,000, in 1904. Our sales of cotton cloth to China last year increased four hundred million yards over the sales of the preceding year, and the value increased from four million dollars in 1904 to nearly twenty-eight million dollars in 1905. For the same period, our sales of cotton cloth to Japan increased sixteen million yards, and the value increased from only $55,000 in 1904 to over one million in 1905.

An Increasing Need.

Great as has been the increase in the production of our factories it is to be greater still in the years to come. Therefore there will be an increasing need of broader markets. In recent years we have had much discussion about German influence in South America. Germany desires apparently not more colonies but a larger market for her manufactured goods, and it is equally essential for the prosperity of America that our commerce should be largely increased. Again, the use of modern machinery in agriculture, which makes it possible for one man now to do the work of many fifty years ago, is rapidly reducing the proportionate number of agriculturalists. The demand of the world for food grows less rapidly than the power of machinery to plant and harvest. In other words, while there is a limit to what the world can eat, there seems as yet to be no limit to what the machinery of the world can help to produce.

An Increasing Opportunity.

This increasing need will soon be matched by an increasing opportunity, and for four reasons:

First.—The possession of the Philippine Islands gives the United States a new base in Manila and brings us more directly into the center of the trade of the world. To quote from a recent article: "This growth in our commerce with the Orient is largely due to our increasing consumption of its principal products, and its increasing consumption of our principal products. The proportion of our imports formed by tropical and sub-tropical products for manufacturing and foodstuffs increases yearly, and must continue to increase, since these articles cannot be produced in the United States. Practically all of these articles—such as silk, fibres, rubber, tobacco, tea, coffee, rice, sugar, spices and tropical fruits—are the natural products of the Orient. For many of them we must rely chiefly upon that part of the world. On the other hand, the imports of the Orient are chiefly provisions and manufactures for which we are seeking a market.

The imports of the great Oriental countries grouped in a semi-circle about Manila as a distributing point amount to about $1,300,000,000 per annum, or over $100,000,000 a month. Of this we now supply about ten per cent, while our European rivals supply probably fifty per cent. With direct water communication between the great producing and consuming centers of the United States and this enormous market, we may confidently expect to supply a much larger proportion of its rapidly growing importations. With an Isthmian Canal to give a direct all-water route from our Eastern seaboard to the Orient, our opportunities for an extension of our Oriental trans-Pacific commerce will be greatly improved, and our facilities for utilization of the Pacific as a highway of commerce will surpass those of any other nation. The United States now possesses the chief island way stations for ports of call and cable landings at convenient intervals in this vast expanse of waters. In coast frontage and harbor facilities it far exceeds any other nation. In Manila as a great distribution point it has special advantages in the markets of the

Orient. And in the currents of air and water which flow westward from the Isthmus of Panama past the Hawaiian and Philippine Islands, thence turning northward past the coast of China and Japan, and finally flowing toward the east across the North Pacific and down the western shores of the United States, it has great natural aids which give it permanent and material advantages in the great and growing commerce in this greatest of oceans."

Second.—Our capitalists are making great preparations to care for this increasing trade, which seems sure to come to us not only because of the opening at an early day of the Isthmian Canal, but also because of the shorter route that is already opened between Puget Sound and the Orient. We are all of us aware of the preparation which has been made by the group of capitalists of which James J. Hill is the head, in providing great steamships for this increasing traffic. There have been recently launched two of the largest steamships ever built for this purpose, each of them capable of carrying a cargo of 28,000 tons dead weight. This is equivalent to the load of one hundred railroad trains of twenty-five cars each. These vessels are five times the size of the ordinary steamship. Mr. Hill's claim is that they can be run for twice the expense of the ordinary vessel, so that he will practically be in a position to carry three average steamship cargoes for nothing.

Not only will the size of these vessels enable them to do this carrying trade with the greatest economy, but there is a very great saving in distance. To quote from "The Financial Chronicle": "As regards the transfer of the Oriental commerce of the United States from the Suez Canal route to the Puget Sound route, Mr. Hill's argument is this: Why should we pay for a 12,000 mile haul from New York, through the Mediterranean, around the globe to China via. Europe, when we have a direct route of 4,500 to 5,000 miles from Puget Sound and of 8,000 to 9,000 from the Atlantic seaboard; why pay heavy Suez Canal tolls on all of our Oriental commerce and help maintain a roundabout trade channel via. Europe, and in European control, when this country has within reach through the Puget Sound short-cut the certainty of direct relations with Asia and the eventual control and distribution of the lion's share of Oriental commerce?

"As Mr. Hill views the situation, the competition between the Puget Sound route and the Suez Canal route for the handling of Oriental business is a fight between America and Europe for the commerce of the Pacific ocean, and in this contest he no doubt correctly estimates that the future of American commerce is identified with the direct Pacific route rather than with the European route. The difference in length of haul, the saving of the Suez Canal tolls and the possibilities of direct American control of the Pacific markets, all point us westward instead of eastward to reach the commerce of the Orient. 'Westward the star of empire,' etc.

"In twenty years Japan's foreign trade has increased from $1 per capita to $7 per capita, or from $40,000,000 in round numbers to $250,000,000. The United States is getting only one-fifth of this business to date, although our exports to Japan have multiplied six times in ten years. The big ships will enable us to get our proper proportion, which, in view of the fact that Yokohoma is only half as far from Seattle as from Southern Europe, should insure us the lion's proportion. China's per capita foreign trade is to-day about that of Japan twenty years ago. If China's commerce advances to Japan's per capita, it will equal that of the United States. The field for the big ships, therefore, certainly is great enough for vessels even of their mammoth proportions, and their commercial mission, which is both national and international, is undoubtedly weighty enough to call for a $5,000,000 investment in their 12,000 tons of structural steel and machinery."

Increasing Popularity of the United States.

Third.—There is another reason which will help us secure this increased traffic as the nations are more and more Christianized. This is the increasing popularity of the United States with the people of the Orient, and their desire therefore to trade with us rather than with other nations when they come to trade with any one. The splendid diplomacy of Secretary Hay, during the administrations of Presidents McKinley and Roosevelt, has given us great prestige all over the world. To the people of India the United States stands for everything that is best, and American missionaries have done so much for them, that they prefer to buy of us rather than of England or Germany. The same thing holds to a yet greater degree with China. The position that the United States took at the time of the Boxer outrages, insisting that the autonomy of China should be preserved and its territory not divided among various European nations, has given our country tremendous advantages for future business. Still more is this statement true of Japan. The wonderful history of that nation during the past thirty years has been closely linked with that of the United States. She regards us somewhat as a foster mother and the rapidity with which her trade with us has been increasing shows the desire of her merchants to do business with us. This feeling has been greatly strengthened as a result of the present Russian-Japanese war. The sympathy which our people have shown to her in this struggle has won her heart.

Quality and Celerity Important Factors.

Fourth.—The high character of our manufactured articles and the quickness with which we do our work give us the advantage in business whenever there is any new development. Quality and celerity are important factors. As illustrative of this, I give a few sentences from an article entitled "The American Invasion of Uganda." "In two years, the British contractors had put up only eight bridges, or viaducts, and the outlook was so dismal that the Americans were called in. The celerity and cheapness of the construction of the Atbara bridge made a deep impression on the British government in spite of the howls that arose in Parliament and elsewhere. The contract for the remaining twenty-seven bridges was let to the American Bridge Company at £18 (say $90) per ton in place in Uganda. This was much less than the lowest price offered by any British firm for placing the bridges aboard ship. The contract and specifications in printed form made a sizable book. Every detail was decided on in advance. With few exceptions, the bridges were on both grades and curves, and required very particular work. The contract provided that all the bridges be in place seven months after notification that the foundations were ready. Owing to the fact that the foundations were not completed as soon as expected, the work took fifty-three weeks, through no fault of the American contractors. The Americans arrived in Mombasa December 12, 1901, and left December 31, 1902. All the work was done between these dates."

As the interior districts of all these nations are steadily opened up by missionary influence and the new wants created, the United States is in the very best possible position to get the business. It seems to me the above facts and figures show conclusively the truth of our proposition that the United States may secure broader markets to take care of her rapidly increasing manufactures.

The Christian Man Is the Customer.

But one thing must ever be remembered. It is only as we develop missions that we shall have a market in the Orient which will demand our manufactured articles in sufficient quantities to match these increased facilities. The Christian man is our customer. The heathen or non-Christian man as a rule has very few wants. The native of Egypt or of South Africa may live for years in close touch with Christian civilization, but he does not because of this change his manner of life or have any more wants. It is only when he is changed within that there comes this desire for the manifold articles that belong to the Christian man and the Christian home. A missionary is everywhere and always the pioneer of trade. We often use the expression that "trade always follows the flag." This sounds very well but it is not true. It does not trouble the merchants of Germany to buy bicycles in Connecticut, or those of England to buy electrical machinery in Massachusetts. While the articles are made under "the stars and stripes" the merchants buy them because they are cheaper and better than those in their own market. There is an expression that is everywhere true, trade follows the missionary. When a heathen man becomes a Christian he wants everything new. He wants the conveniences of a Christian home; he wants a Christian plow. When he is changed within, his environment must be changed.

There is perhaps no better illustration of this truth than the story of Hawaii. When our missionaries arrived there in 1820 the people were only one stage above the brute. Under the teachings of the missionaries and the influence of Christianity, they were so far developed, that

at the end of twenty years their business with the United States, as shown by the tables which I studied recently in the Boston Chamber of Commerce, were as follows: Imports, $227,000; exports, $67,000, a total trade with the islands of $294,000. The United States government have just furnished the figures for the year ending, June, 1905. Shipments from United States to Hawaii $11,643,519; from Hawaiia to United States $36,069,109; total $47,712,628.

A few years ago a missionary in the Eastern Turkey mission, seeing the waste and loss to the natives because of the destruction of their cotton due to their rude methods, sent to America for a cotton gin. As a result, in that region there are to-day ten of these machines at work. He also saw their loss in grain because it was often kept for weeks waiting for a breeze to winnow it. To prevent this, he sent to America for a winnowing machine, and now there are in that one locality a hundred such machines. Every large farmer, or little group of farmers, owns one. The iron for these machines came from America. The American Board, like other missionary societies, is maintaining in these far away countries a complete educational system from the kindergarten up through every grade to the college. In the schools of higher grade we use American blackboards, American desks, and other school furniture. Not very long ago representatives of the Turkish government, seeing these conveniences in one of our American Board schools, secured an American catalogue and checked off the various articles they wanted so as to use them in their own institutions. Euphrates College with its thousand pupils is lighted by American lamps. With nearly seventy-five hospitals and dispensaries there is great need for surgical instruments and hospital supplies of all kinds. We recently had an order for a tombstone, but the most interesting order perhaps was for a calf of a particular age and breed. We send out sewing machines, hardware, cutlery, heating apparatus, planing machines, shoes, etc. In fact, our purchasing agent, Mr. Hosmer thinks he has sent out almost everything that can be named except a coffin!

Without multiplying illustrations, I think what I have said indicates how the missionary is making business for our American merchants. The story is told of a pastor who tried to interest one of his business men in foreign missions but without avail. The man was a large manufacturer of plows, and one day the minister got his parishioner to visit one of these foreign nations where our missionaries were at work. The result of it was that the manufacturer opened up so much business that he is himself to-day supporting four missionaries; and yet the market for plows is so great that the salaries of these missionaries are only a fraction of his profits from this field.

To prevent any possible misunderstanding, it ought to be said emphatically that it is no part of the business of the missionary to develop foreign commerce. He is not interested in selling modern machinery; his one thought is to help and save men. But from his work of Christianizing and educating men and planting Christian homes, these other results follow as inevitably as the mists disappear before the rising sun.

Testimony From Outside Sources.

It must be of great interest to all to hear the testimony upon this point of those who are not missionaries and who therefore may be expected to give unbiased testimony. Let me call your attention to the following: "In teaching Christianity to the Chinese, you are not making religious gain alone but also acquiring secular or commercial advantages. China is the large market in the world for merchandise. She has the largest population of all countries. When the merchants and manufacturers pack the gigantic ships and send them across the Pacific ocean to the great land of China, and see them return with a load of gold, they say 'yea and amen.' You all remember that memorable year of 1900 when the Boxer uprising involved only three provinces for three months, that seventy-five cotton mills in the United States were closed and a great dry goods house decreased fifty per cent of its annual profit. Then what will the prosperity of the nation and the profit of your merchants be, if all the Chinese peasants, paupers, coolies and every other class of people be converted and become Christian men, adopting Christian civilization, eating, clothing and making home beautiful as you do, buying all material from their nearest neighbors—the Americans." This is the message, not of a missionary or even of an American, but of the prominent Chinese prince Chan Ku. In the same connection his Excellency, Sir Chentung Liang Cheng, the new envoy extraordinary and minister plenipotentiary of China to this country has said: "The missionaries have penetrated far into the heart of the country and have invariably been the frontiersmen for trade and commerce. But that which undoubtedly above all else has made the way for the missions are the medical missionaries and the hospitals which they have established. The highest class of people patronize these foreign hospitals." The Hon. Charles Denby, formerly United States minister to China, has recently written an article in which he gives the strongest tesimony of the good that missions have done to commerce in China. He declares that the presence of the missionary in China is of great value, not only from a religious, but from a civil and commercial point of view. He has established colleges and universities, where men have been trained for all the walks of life; he has founded hospitals; translated the Chinese books; he alone of all classes has the right to go into the interior and reside; he precedes the commercial drummer who follows on behind. The teaching of the missionary creates new wants which commerce supplies. Mr. Denby further declares that the railroads and the telegraphs are the results of the missionaries' seed planting. In closing he says that "without the missionary China would be, to-day, a sealed country." A recent report to the United States Government from Mr. Norton, our late Consul at Harpoot, Turkey, contain facts of great interest bearing upon this point: "The American educational effort at Harpoot has had widespread influence. Contact for nearly a half century with American teachers, American methods and American family life has led to a high admiration for all that bears the stamp of American make, and to a deep-seated confidence in American integrity and business principles." Within fifteen months no fewer than 332 American sewing machines have been disposed of in Mr. Norton's district, and they have completely driven from the markets the English and German machines hitherto in vogue. Summing up, Mr. Norton says the conditions which are favorable to the gradual building up af a reliable market for American goods in the Harpoot district are the increasing dissatisfaction with the cheap products of Germany, Austria, and even England, the great confidence in American integrity and in the quality of American wares, the large emigration from the Harpoot district to America (many returned emigrants bringing back a taste for American commodities), and the fact that no European house or agency has been established there. "Live American traders," he says in conclusion, "have an exceptional opportunity now to establish themselves in this region and gain such a foothold that serious competition in the future will become a matter of extreme difficulty." A single paragraph also from an article published recently in the "Independent" from a woman writer who has traveled widely over the world, reads thus: "Every useful instrument, serviceable fabric, or even ingenious toy which is taken by a foreign missionary into a strange land excites attention and creates a demand for objects of its class. When I was in China I visited many native families, and met wives and concubines of the mandarins. In every instance I recall, there were all sorts of things in the homes which had been imported from America or Europe. In one case it was a sewing machine, in another a kerosene lamp, in one an Ansonia clock, in another a Waterbury watch; in one it was Swiss lace, in another French silk; in one it was English cloth, and in another German cutlery. In the coast ports this condition is largely due to the mercantile classes, but it is the same far up in the interior, where the knowledge of these articles has come exclusively from the missionaries. From this point of view every missionary is a salesman for the manufacturers of Christendom!"

It is only the Christian missionary whose work creates the needs that must be the basis of the larger markets. We believe our first proposition cannot be refuted, that for commercial reasons we must "save the world to save America."

The Spiritual Necessity.

Second.—But far more important, we need to develop foreign missions to save our Nation spiritually. We shall all be agreed that the great peril of America at the present time is the materialistic spirit, the passion to be rich at any cost, which seems to have taken possession of our whole people. Several years ago Bishop Potter, in an address before the New York Chamber of Commerce, said:

"There cannot be great wealth without great temptation to indolence, to vice, and to political and social corruption. There cannot be great wealth in idle hands—the hands of those who have not made it—without an accentuation of those dangers." This peril, to which Bishop Potter alluded, has recently been described by Dr. Charles Cuthbert Hall, in an address in Chicago, in these significant words: "It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of every-day activities we have astonished the world, but, morally, we are rapidly going astern, so rapidly that one is dumbfounded at the contrast after a visit to some of the countries of the Old World. I know from observation that religion has little if any part in our American civilization to-day. This is a lamentable state of affairs and it behooves each and all of us to do all we can to help to stem this tide of indifference. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare." President Wilson of Princeton in his last baccalaureate address uses these significant words: "The modern struggle for wealth is more like a consuming fever than a right function of health. There is in many of our material achievements a touch of frenzy and distemper. Our energy is stimulated to the pitch of intoxication, lacks poise and overleaps the bounds alike of prudence and of pleasure, hurries us panting to beds of exhaustion and of sickness where the physician's task is to get the heat and turmoil out of our blood." In short, the wonderful prosperity of this nation is its peril. Other nations in centuries past have gone down at just this point. Luxury is far more likely to undermine character than hardship. Is America in her turn to be wrecked as others have been before? More and more it is being said, not only by the moral leaders of the community, but by many scientists, that nothing can save us but the force of religion, and I believe that it must be of that form of religion which has a vision as broad as humanity.

The Law of Reflex Action.

First.—There is a great law of the universe that action and re-action are equal. When our love and sympathy go out to others, then inevitably there comes back to us new life. Jacob A. Riis says he once "growled" against foreign missions, but he has learned that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home." The teaching of a truth to another makes it more real to ourselves, and the opposite of all this is just as true. If we neglect the needy and think only of ourselves there will certainly be a decline in our spiritual life. Every man needs to be interested in foreign missions to save him from narrowness.

What is true of the individual is true of every church. Christ's field was the whole world; we cannot narrow it without peril. The antidote to the poison of selfish ease is self-denial. There is no law in the universe more certain than this: wealth that is hoarded is certain to be a curse. The American Board, as is well known, had to apply to two successive legislatures before it secured its charter from the State of Massachusetts. One great objection made was "that we could not afford to extend religion for we needed it all for home consumption." The answer given by another member was a wonderfully compact statement of a great truth: "The more of religion one gives, the more one has." This truth was finely put nearly fifty years ago by Theodore Parker in the words, "Christian missions would be worth all they have cost if they had done no more than to give the world an Adoniram Judson." More recently Dr. Edward Everett Hale has said: "A careful and wise observer of New England life, in the first half of the last century, used to say that the missionary movement which began with Judson's enthusiasm should be gratefully remembered by us here, not simply for the good it did in India, but by its enlargement of our life at home. It was a good thing to have a map of India or of Asia Minor hang up in the back part of the pulpit. It was a good thing then, and it is a good thing now, to have people's eyes and ears and hearts and hands occupied by something larger than their own working machinery. The historian of the century cannot fail to see that, side by side with such interest in other lands thus excited, there came in the healthy gospel of self-forgetfulness. Boys and girls learned what the Savior meant when he rebuked the selfishness of those who were satisfied in trying to save their own lives. It would not be dangerous to say that the A. B. C. F. M. has done more in this way to uplift the religion of America than its most successful apostles have done to uplift the followers of Buddha."

It seems to be a universal experience, as tested by the last half-century of missions, that whenever a church or an individual loses interest in the broad work for the world, in a short time interest begins to wane in all missionary efforts for the homeland. There certainly was no closer observer of the missionary interest in our churches than the late Rev. Dr. Wm. M. Taylor of New York. Of his interest in home missionary work no one can doubt. He was the President of one of our home missionary societies. He even secured relief from the care of his own pulpit that he might spend time in raising a fund for one of the most important branches of our home missionary work. And yet Dr. Taylor, near the close of his life, used these significant words: "I say without hesitation, that when interest in foreign missions is maintained in a church to the normal point, all other activities and agencies at home will go of themselves, and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success."

About a year ago a most significant address was delivered by Dr. R. F. Horton, chairman of the Congregational Union of England and Wales. Dr. Horton made a broad survey of Christian history, showed how the periods of great missionary progress were the periods when the life of the church at home was most Christ-like, and then went on to say: "On the other hand, when the forward impulse has flagged, and the main purpose has been forgotten, a certain paralysis has fallen upon all her efforts; her preaching has become insipid, missing the ring of world-conquest; her sacraments have become ritual; her heart has become cold; and her brain, using its agility to excuse herself from her great mission, has wasted its powers in idle and fruitless controversy, or settled into the torpor of the Eastern Church."

Christianity is the universal religion and woe be to the man or church who narrows it for any reason whatsoever. "The spirit which pushes foreign missions is the one spirit that will do real work at home."

No man and no church has any right to alter the specific orders of the Commander-in-Chief to go into all the world and disciple the nations. Of course any church will die that is thus false to its trust. I remember years ago an old hard-headed Yankee saying that there are two ways of getting warm: the first by "stewing over the stove," and the other by going out in the fresh air and "taking exercise." We all recognize the failure, for any length of time, of the first method, and that the latter is the only way to get health and vigor. Am I not right in saying that many of our churches are trying to keep alive by "stewing" over their own stove, instead of developing their spiritual life by taking the broad look and giving themselves to world-wide missions with enthusiasm and self-denial?

The World's Growing Oneness.

Second.—Another reason why we need to save the world in order to save America spiritually comes from the the growing oneness of the world through its shrinkage in size during the past few years. Steam and cables have almost annihilated time and distance. Measured by the time required to reach our foreign missionary stations, the world is only about one-tenth as large as when we first entered upon our work. Our first missionaries went to Hawaii by a sailing vessel around Cape Horn, and it was over a year before we heard in Boston of their safe arrival. Now taking into account the five hours difference in time, it is possible now to get an answer back before it starts! It was three days before the King of England knew the result of the battle of Waterloo, which was fought but ninety miles away across the channel. Today, a man can sit in his office at London, send a dispatch to British Columbia, and receive a reply back, 12,000 miles, in a few moments. President Roosevelt pressed a key in the White House, and instantly the signal crossed the continent and the machinery was at work in your great Exposition at Portland. The most impressive demonstration of the smallness of the world occurred New Year's day year before last in the city of Washington. "New Year's greetings were sent around the world by the United States Government to all people, just as an electric spark and two tiny bells in unison proclaimed to the operator in the

National Observatory that 1904 had arrived. At three and one-quarter minutes before midnight the whole vast system of telegraph wires and cables ramifying and spanning the earth shut off all business, and the operator waited with straining ears for Uncle Sam's New Year's wishes, which were flashed around the earth in a few seconds. The message had to traverse over 1,180,000 miles of wire and cable, and almost every country in the world had received the message before it flashed back to the operator who sent it. So perfectly were the arrangements carried out that ten seconds after the electric greeing had been sped across the Pacific it returned over the Atlantic, after circling the globe. At one slight push the message was started, leaped the continent at a bound, dived from San Francisco to Honolulu, to Midway, to Guam, to Manila, to Hongkong. Flashing up and down the entire coast of Asia, from Alexandrovsk to the Malay peninsula, it crossed Sumatra and the home of the wild men of Borneo, spread over the coffee plantations of Java to Australia and New Zealand. Hurrying over the snowdrifts of Siberia and Russia, it was felt in Moscow and St. Petersburg, and there taken up by the thick mesh of wires covering Northern and Central Europe, passing London, and at the same time spanning the coast of the black continent of Africa. The answer came back to our Atlantic across to Washington all within the ten seconds following the midnight hour when the message was sent on its way."

With such rapid communication, people are coming to us and we are going to them in a way that would never have been dreamed of a century ago. Our nation is becoming cosmopolitan, with people from every nationality under the heavens. We have in our own land by the tens of thousands, those who formerly could be reached only abroad. A short time ago I was in a Sunday-school where there were children of sixteen nationalities. A single illustration will bring out this truth still more clearly. About thirty years ago Rev. Dr. H. A. Schauffler and Rev. Dr. E. A. Adams were missionaries of the American Board in Austria. There they learned the Bohemian language, as men can when living where it is the daily language of the people. Compelled by family reasons to return to America, both of these men found here their great life work, Dr. Adams among the Bohemians in Chicago, and Dr. Schauffler as superintendent of work among the Slavic peoples with headquarters at Cleveland. The work of these two devoted men is one of the glorious chapters in our home missionary story. It has reached beyond the Bohemians to the Poles, of whom there are nearly 2,000,000 in this country, and also to the Slovaks. Some of the young men converted here have gone back to their ancestral home across the sea to tell the story of the Cross. Out of all this have grown the training school in Cleveland and the special departments in Oberlin and Chicago seminaries, which fit men and women to be the spiritual leaders of their people at home and abroad. The foreign missionary becomes a home missionary superintendent that he may train for service both foreign and home missionaries. At the time of the great labor riots in Chicago some years ago, Dr. Adams, because of his acquaintance with the Bohemian people and his noble work among them, had such influence that there was comparative quiet and freedom from bloodshed in that section.

Young people who have become Christians in our foreign mission work emigrate to this country and do missionary work in our home land. Many Armenians, converted in our foreign missionary schools and churches in Turkey, are here in the United States as preachers, editors, etc. The gratitude of one of these men living in the State of New York has been recently shown by a large legacy of more than $50,000. The devoted missionary to the Greeks, employed by the Massachusetts Home Missionary Society, was converted in Greece, and his equally devoted wife became a Christian in an American Board school in Turkey.

We think of some of our great preachers and teachers as the mightiest spiritual forces at work in the United States, and this is true. But one of the mightiest of these lives thousands of miles away at Prague; I refer to Rev. Dr. A. W. Clark of our Austrian Mission. There are today in this country, converted in this mission to the land of Huss, the following Bohemian preachers: Six connected with Presbyterian churches in five different States; four Congregational pastors in Ohio, Minnesota and Iowa; two Methodist pastors; one Baptist preacher; several colporteurs; two theological students; several Bible readers; as well as many laymen who are helping deacons, etc., in Slavic churches. Then there is the further work of Dr. Clark through literature. Our American Sunday-school helps, prepared in Boston, are sent to Austria and translated for the Bohemian Sunday-schools there, and then sent back in quantities for the use of the Bohemians in Cleveland and Chicago. Other literature of various kinds is prepared in Austria and scattered widely. Their little paper is doing incalculable good here. To illustrate, Dr. Clark, when at home on his recent furlough, met a Bible reader in Pennsylvania, who expressed her great obligation to him. He replied, "How can that be; I never met you before?" She answered, "No Clark in Bohemia, then no preacher Kohout in Kansas: and I should have remained an ignorant peasant girl." Close up the American Board Mission in Austria and you would close one of the mighty spiritual forces at work today in the United States.

With this shrinkage of the world and the easy transit from one nation to another, the United States is no longer isolated and cannot, for her own sake, live without taking heed to other nations. Whatever might have been claimed fifty or a hundred years ago, in the days of sailing vessels, when the great oceans separated us from Europe and Asia, can never again be maintained; the old world is coming here and it is vital to us, not only to reach these people when they come, but as far as possible to go back to the sources of supply and Christianize them before they reach our shores.

The American Business Man Abroad.

Third.—We must develop foreign missions for the sake of Americans residing abroad. Young men with bright prospects before them are going to foreign lands as never before, and their number will be greatly increased. A few months ago I heard Mr. Mott, in one of his earnest addresses, plead for foreign missionary work for the sake of these young business men in non-Christian countries, so many of whom are going to ruin in the face of fierce temtations. Great as the peril is here at home, it is nothing compared with what it is abroad when the home restraints are off and vice is made most attractive. We must send missionaries to save our own young men. One of the early members of our Mission Church in Bombay was a Massachusetts boy, who was converted through the influence of our missionaries in the Sandwich Islands. The same thing is occurring today. Recently a lady told me a most interesting story that occurred in her own family. A young man had a passion to go to sea, to the great grief of his mother. She urged him to change his plans, but still his heart was for the sailor life. She finally gave her reluctant consent, and the burden of that boy, who was not a Christian, grew heavier and heavier upon her. He made rapid progress on shipboard, was frequently promoted, and one day in answer, we may be sure to a mother's prayers, he was converted in a foreign port, through one of our foreign missionaries. Do you not think that that mother believes that it pays to support foreign missionaries since her own boy found Christ, not here in the home land but through their influence?

We know well the perils that once existed for our sailors in passing through many parts of the Pacific Ocean; if by any mishap they were obliged to land upon these islands, they frequently met the worst form of death. What this meant sometimes is illustrated by the following incident: "A crew of sailors, who, to use their own phrase, "did not take any stock in missions to the cannibals," by a somewhat rough experience, changed their minds. Cruising among one of these Pacific groups, their vessel struck a reef and foundered. There was no alternative but to take to the boats and row ashore, although according to their information, it was a choice between the sharks and the natives. The part of the coast where they landed happening to be uninhabited, they hid themselves in a hollow until it became necessary to procure something to eat, even at the risk of being eaten themselves. At length one of the boldest ventured to climb to the top of a hill, where he could look over into the populous valley beyond. All at once his fear-stricken companions saw him spring to his feet and swing his hat, shouting, 'Come on, boys, I see a church!'"

Whether we like it or not, we cannot alter the fact that the nations of the world are getting very close together. In the expressive words of Dr. Hillis, "China is anchored only a little way outside the Golden Gate." If

we neglect to do our duty to these peoples, we shall suffer spiritual loss ourselves, as we shall deserve to do, for our own neglect.

Story of Hawaii.

There is no more convincing proof of our proposition than the story of the Hawaiian Islands. It strikingly shows the interweaving of the work at home and abroad.

Eighty-five years ago the American Board sent its first missionaries to Hawaii. Little did the men of that generation dream how important was to be the work that started from such an humble beginning. When these missionaries reached Hawaii, they found the natives sunk in degradation. It is said that the people sat on the beach eating raw fish with the dogs, and then ate the dogs! With such material as this, these men and women went to work. They taught the natives the Christ; they made a language; they gave them the Bible; and within about forty years there were over 50,000 Christians upon the islands. Not only this, but the Hawaiians themselves, eager to spread the knowledge of this truth, dispatched their own missionaries to other islands of the sea. I read not very long ago a letter which President Lincoln wrote to one of these native Christian chiefs, thanking him for what he had done in the interests of humanity for some American sailors who had gone ashore on one of these far-away islands.

If the American Board had not sent its missionaries to Hawaii at the time it did it is certain that the islands would have been taken by some foreign nation simply for commercial purposes, and the United States would have lost the key of the Pacific. What those islands have already become, lying as they do in the very track of the commerce of the world, we all know. What they are to become in the future development of the commerce of this great ocean, and after the opening of the Panama canal, no one can foresee. The commerce between these islands and the United States, which sixty-five years ago, was less than $300,000, has now become, as we have already seen, more than $47,000,000, and Hawaii connected by cable, is a part of the United States.

Now let us turn to the other side of this story and see what the reflex influence has been upon our own nation. In 1831 Richard Armstrong and his wife went out to Hawaii as missionaries of the American Board. In 1847 Mr. Armstrong was appointed minister of public instruction, and took charge of and helped to build up five hundred Hawaiian free schools and some higher educational institutions. Among these latter was one which taught manual labor. This proved so successful, that it served as the model for the son of Richard Armstrong, General S. C. Armstrong, when he commenced his great work at Hampton just after our Civil War. General Armstrong felt that a plan that had been worked out in Hawaii for giving Christian civilization to the dark skinned Polynesian people, could be worked out with equal success with the negro race. What General Armstrong has done directly or indirectly for the colored people and Indians of America we all know. He worked steadily upon the idea, to quote his own words, that "the great constructive force in the South and everywhere is the Christian teacher. Let us make the teachers and we will make the people."

But the reflex benefit to the United States does not end here. In 1898 the United States was involved in war with Spain, and as a result the Philippine Islands came under our control. When the Superintendent of Schools for these islands was appointed, he took the plan of General Armstrong as a model on which to base the course of study for the Philippine Islanders, for whom the United States had become responsible. So the American Board work in Hawaii repeats itself in its influence upon the people in these new islands, which twenty years ago no one dreamed would ever be under the direct care of the United States.

Again, in 1848, gold was discovered in California, and people began to pour into that state. It was necessary that Christian preachers and teachers should be on the ground at once. As stated in "The Independent," at the time of the jubilee meeting of the Congregational Church in San Francisco, a few years ago, the first Protestant religious work done on the Pacific coast was by a missionary of the American Board to the Sandwich Islands, by the Rev. T. Dwight Hunt, who went to those islands in 1844. Hawaii was so much nearer California than was New York that a message was sent to Mr. Hunt to leave his work in Honolulu and go at once to San Francisco. Such a statement sounds strange to us now when New York and San Francisco are only four days apart. We should not be compelled now to take missionaries from Hawaii to put them into San Francisco in order to save time! To quote from the article before referred to: "It is interesting thus to see that our western coast owes its first Christian influence to the Hawaiian missionary of the American Board."

But our story is not yet complete. When our great northwest territory, which includes the states of Washington and Oregon, was first opened up, the printing press which had been sent from Boston to Hawaii, was taken from its work there, and sent to this great northwest territory. The first press that was ever used west of the Missouri river was the American Board press, which had done its work for a time in the American Board station in Hawaii.

Many years ago the Christian people of Hawaii organized the Hawaiian Evangelical Association. This Association has not only been sending missionaries to other islands but it has also recently recommended to the Hawaiian churches to make annual contributions to our six national benevolent societies. When we think of the position of Hawaii and what it may become with the new interest which is being taken in Christian missions there, we may well believe that in a few years it will become a strong ally of all our missionary work. Certainly we remember the impressive scene at the American Board meeting in St. Louis, when Mr. Peter C. Jones of Honolulu, a grandson of one of the early missionaries, gave to the American Board for its Twentieth Century Fund the sum of $8,000, every dollar of which was given by the children and grandchildren of the early missionaries.

But our story is not yet quite complete. About thirty-five years ago the American Board and other organizations, sent the first missionaries to Japan. What the result has been in opening up Japan to Christian civilization and making the history of that nation one of the wonders of the world, is familiar to us all. We have seen this sturdy Japanese nation really fighting the Anglo-Saxon battle for the "open door," and for religious liberty. During the last few years the Japanese have been emigrating in large numbers to Hawaii until to-day they constitute more than forty per cent of its entire population. The number of emigrants from Japan to Hawaii has been so great that the Japanese government some time ago fixed a limit of seventy-five hundred as the number that should go in any one year. The Japanese Christians have recently established at Tokyo a training school for Christian workers among the Japanese in Hawaii, and propose to keep sixty missionaries employed there. We send foreign missionaries to Japan, Japan becomes partly Christianized, and those Christians return the benefit done to them by sending in their turn missionaries to their own countrymen in Hawaii, one of the territories of the United States.

And see how this thing again reacts. Dr. Scudder put it admirably in a recent article as follows: "The Japanese who goes to Hawaii is, as a rule, a young farmer, energetic and enterprising, whose ambition is to secure, by a few years' hard labor, a working capital which will entble him to start well ahead in the industrial race on his return. Removed in Hawaii from all surrounding anti-Christian prejudice, he is found to be far more susceptible to the Gospel. If he goes back to Japan a Christian, his financial resources and his foreign experience give very large influence to his words and example. He becomes a missionary to his own people. Such may be called the direct result of this work in Hawaii."

The reflex action upon Hawaii of Christian work in Japan is not wholly confined to that nation. "When the Japanese immigration into Hawaii fell off, the sugar planters imported 10,000 Koreans. Among the number were thirty Methodist converts, and they labored with such good effect during the voyage that upon arrival at Honolulu there were fifty Methodists. The fifty kept at work, and now there is a Korean Methodist church in Hawaii, and the Methodist Missionary Society will assist them in building a house of worship and supporting a regular pastor."

I have given this story somewhat at length, because it seems to me that these facts are a stronger testimony than any argument to the intermingling of foreign and home missionary work, and that they prove again the truth, that when America has been saving the world, she has been doing that which has been most helpful in saving herself. It is not too much to say, that if the American

Board had not sent its missionaries to Hawaii eighty-five years ago, and those islands had been left to themselves, much of the history of our nation would have to be re-written.

Conclusion.

It is most interesting to know that what might be called modern missions commenced with our underlying thought. Carey felt that the gospel must be taken to the heathen in order to save England. Every student of missionary history knows what Carey did in India. It is one of the brightest stories in all missionary annals. But great as was his influence among that far away people, I believe it is correct to say that his influence for good in England was even greater. When he left his cobbler's bench and went out on a salary of $500, he lived on $250, and gave the other $250 for the work in India. When in subsequent years he received a salary of $7,500 as a professor of oriental languages in Calcutta, he still spent upon himself only $250, and gave away nearly all the rest. He was a leader in helping to make a new England in spiritual things. His countrymen were soon ashamed of their advice to stay at home and let the heathen alone until God was ready.

The same thing was true a hundred years ago in our own country. The young men of the haystack aroused the churches in America to better things. In the face of ridicule these young men pushed on until the American Board was born and its wonderful work is now a glorious part of our history.

The great danger to our nation is not from foreign invasion, but from corrupt forces within our own borders. We have "graft" in city and state and nation. Individuals and corporations often spend money freely to buy the legislation they want. Selfishness sits in high places. We must somehow proclaim more effectively the great truth that the United States must not live unto itself but as a trustee for the world. We need the broader vision which will give us this nobler purpose. Our hope is in the Christian men and women of every name. Certainly we have come anew to the hour when to deliver our home churches from a materialism which is depriving them of their spiritual life and power, we need a new baptism of the Spirit, which shall interest us as never before in the work of foreign missions. To obtain this, ceaseless prayer should be offered. If only we could have this spiritual uplift, there would be money to carry on the work as never before. Men would be so eager for a share in the greatest work in the world that the gifts of our churches would be doubled, and this increase in gifts would increase the work abroad many hundred per cent. Such a proof to the world of our sincerity and earnestness would inevitably react upon our home churches, increasing the interest in every branch of work here and correspondingly increase the gifts. We should thus come into harmony with God and with his great purposes. When we are in line with him, everything moves. David Livingstone, the night before leaving home, talked far into the night about the prospects of the Kingdom. His father and he agreed that "the time would come when rich men would think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses." Has it not come now? We must lay this great work more and more upon the consciences of our men of great wealth and make it easy and natural for them to give. We must be equally in earnest to reach those of moderate means, that all may be partners together. There will be no financial problem then to vex and hinder. We have the money in abundance now. It is simply a question whether we are willing to spend less and save less for ourselves, and help thus to answer Christ's command to disciple the nations. It has been well said that "the church which has the courage to forget itself in passionate enthusiasm for the Kingdom of God shall in that passionate forgetfulness find itself." What is true of a local church is still more true of the nation. We *must* "Save the World to save America."

To hold one's self in readiness for opportunity, to keep the serene, confident, hopeful, and joyful energy of mind, is to magnetize it, and draw privileges and power toward one. The concern is not as to whether opportunity will present itself, but as to whether one will be ready for the opportunity. It comes not to doubt and denial and disbelief. It comes to sunny expectation, eager purpose, and to noble and generous aspiration.—Lilian Whiting.

THE AMERICAN BOARD ABROAD.

Rev. James L. Barton, D. D.

[An address at the American Board meeting, in Seattle, by the Rev. Dr. James L. Barton, Foreign Secretary.]

The sun never sets upon the work of the American Board. When it is midnight at Boston, the headquarters of the Board, mission work is in full swing in the missions of Eastern Turkey, India, Ceylon, Micronesia and the Philippines, and it is the next day with them all. In Constantinople, Western Turkey, Africa, and Bulgaria, the missionaries are only just getting to work on the following morning, while in Japan and Micronesia the next day's work is largely done before the calendar day even begins in Boston. At Honolulu the previous day is just closing when midnight is passing at Board Headquarters. The most extended activities abroad occur when the Boston offices are closed and less missionaries are at work during the busiest days at headquarters.

The active, aggressive work of the American Board never ceases for a single moment. It is always within two hours of noon at one or more centers of the operations of this Board somewhere in the world.

Japan.

The Japan mission of this Board, covering twelve of the largest cities and strategic centers in the empire, has assumed new importance from the events of the past year. This little island empire is already reckoned as a new and vital force in all the affairs of the Far East. Her very location gives her the command of the sea approaches of Korea, Manchuria, and China north of Hong Kong. The Japanese alone can understand the characteristics of the Koreans and the Chinese. The Chinese language presents no insuperable barriers, and to the Chinaman the little Japanese is not a "foreign devil." Already 5,000 Chinese students are said to be in the schools of Japan, and China is rapidly filling with Japanese professors and teachers and schools of lower grade, and Japanese editors are connected with Chinese journals. A peaceful conquest of China by Japan is already in full operation.

At the same time, the Christians in Japan have already begun Christian missions in China and Korea. One of the most effective and permanent methods of reaching China to-day with the Gospel of Jesus Christ is to send it to that country through Japan. Japan is ready to hear the Christian preacher, honor the Christian teacher and to study Christian institutions of every kind and form. They will accept all that commends itself to their best feeling and judgment. The Emperor has decorated three Christian missionaries because of the distinguished service they have rendered the empire. He sent a Christian missionary, Dr. DeForest, of this Board, at his own charges to Manchuria this year. He has made personal contributions for the support of Christian work among the soldiers and for the maintenance of Christian institutions among his own people. High officials in the army, navy, and every department of the government, civil and military, openly profess their Christian faith. In China, Korea, and Japan nearly one-third of the human race, are found, and a key, if not THE key, to that vast multitude is Japan. It is for the Christians of America to see that the Japanese teachers, editors, merchants, and leaders who go to China are Christian men and that the Japanese influence over the more than 400,000,000 in China and Korea is decidedly and aggressively Christian.

Turkey.

In some respects Turkey is the most interesting mission country in the world. One reason for this is that Constantinople is the capital and Hamid II is the Sultan, not only of all the Turkeys, but also the head and center of the Mohammedan power of the world. So long as the Sultan of Turkey governs the two sacred cities of Mohammedanism, Mecca and Modina, and so long as the precious relics of the Prophet Mohammed are in his keeping, so long will the 200,000,000 Mohammedans in Turkey, Africa, Persia, India, and China, look to him as the visible head of Islam. It is worth much as a strategic move to have a strong, aggressive Christian work center at Constantinople within plain sight of the Sultan's palace and conducted under capitulation granted by him. It means much as an object lesson to the Mohammedan world that in our missions in Turkey there are to-day 1,100 trained men and women devoting themselves to the propagation of a pure Chris-

tianity and giving a Christian education to nearly 30,000 of the youth of that commanding Mohammedan empire.

It will mean still more when the unrelenting prohibition to Mohammedan conversion is removed, as it must be in time, and the tens of thousands of Christians in that land are given full liberty to preach a pure Gospel in the Turkish language to unterrified audiences.

It is of mighty significance that each year in that empire there are published and sold in the six or more different languages spoken by all classes of people, not less than 20,000,000 pages of Christian and educational literature. Much of this literature bears the imprint of Constantinople, going to the people from what is to them the very center of religious authority and power. This number includes Bibles and Testaments, Christian periodicals and school literature, as well as many other books.

It is a cause for marvel as well as of encouragement that this Board alone has now in the Empire, beginning at Constantinople, and all in full operation and crowded with students, seven colleges, two of which are for women, and one for both men and women, and many high schools and academies which carry the students into college studies. It is a marvel how these people in their poverty and oppression have been able to pay in cash during the year for the support of this very work organized by this Board, more than $100,000.

India and Ceylon.

These are the oldest, the most matured, and settled missions under this Board. Here for fifty years there has been co-operation from the government and a general welcome from the people. Persecutions have arisen almost entirely from the conflict of Christian principles with caste regulations. The missionary is honored by all classes and trusted by the government officials. In many respects India and Ceylon might be called the "missionaries' paradise." This statement is emphasized by the fact that the people of India, with but few exceptions, are ready and often eager to learn about Christianity.

Every department of missionary work is carried on in these three missions, well organized and well directed. Some of the largest and most widely patronized hospitals connected with the work of this Board in any land are here ministering to over 110,000 patients annually. Its educational operations center in two colleges and three theological schools which are supported by every grade and kind of preparatory, secondary, and primary school, in all of which there are nearly 27,000 pupils under constant Christian instruction. Connected with many of these institutions are industrial schools in which a large number of trades are taught by which many of the pupils earn the whole or part of their expenses and where all learn independence and develop strength of character.

The literary operations of the missions have three centers, Jaffna, Pasumalai, and Bombay, from all of which go forth hundreds of thousands of pages of Christian literature, not only for the use of the Christians, but for the Hindus and Mohammedans as well. This literature is regularly taken in hundreds of Hindu public reading rooms and Hindu and Mohammedan homes.

The evangelistic operations of the mission have already crystalized into 116 fully organized churches, some of which are the largest under this Board in any country. There are nearly 14,000 Indian members in these churches, and a number fully as large under Christian instruction and preparation for membership.

The work carried on by our missionaries in these three missions is far in excess of what we support with funds from this country. Last year the people themselves gave for Christian work and for the support of the Christian schools nearly $35,000. The two governments gave as aid to the schools, medical, and industrial work nearly $36,000, while the London Leper Mission and the National Armenian and India Relief Association gave $30,000 for the support of work among lepers and orphans. This makes a total of receipts from sources entirely outside of this Board for work entirely under the direction and care of its missionaries, of over $100,000. It can well be assumed that the local governments and the people do not give with such liberality to a work in which they do not believe.

The missionaries are unanimous in the belief that if the Board could increase its appropriations in India and Ceylon by 15 per cent the work would practically double in scope, power and results.

China.

Japan, thirty-five years ago, broke through the retaining shell of her traditional conservatism and adopted modern methods of instruction. The results in Japan are read and known of all men. The Boxer uprising of five years ago and the rapidly succeeding events to the present hour are doing much to compel China to shake off her sleep of these three thousand years, break through the barriers of conservatism which have shut her in like a Chinese wall, and take her place among the modern nations of the world.

More changes are taking place this year in the opinions, judgments and purposes of the leaders of China than have transpired there during the last century. China is beginning to observe and think in terms of modern national life. She is beginning to move under the impulse of modern national aspirations. The strength of that mighty country cannot be overestimated. Her resources of wealth, men, and intelligence are beyond our power to tabulate at the present time.

As China opens her doors to welcome all that makes western nations prosperous, she will welcome the teacher of Christianity. She will not be slow to see that righteousness exalteth a nation and will afford every facility for teaching Christian truth in all parts of her vast empire. Already that day is dawning and the Christian missionary from the west not only has free entrance to every one of her nineteen provinces, but in most of them he meets with a hearty welcome.

The growth of Christianity in China hitherto has been almost phenomenal. In 1900, the year of the Boxer uprising, there were 113,000 communicants in Protestant Christian churches in the empire. This is but a mere handful compared with China's millions, and yet when we consider that every added Christian increases the active force for extending Christianity, and when we realize that the general attitude of the higher classes is rapidly changing, and the superstitious fear and hatred of the lower classes is passing away, we catch glimpses of the vast possibilities that lie before the Christian missions of China.

Our own four missions from Peking and Canton are calling for men and money to enable them to make the advance called for by the opportunities and the demands of the hour. When leading Chinese take their children from government schools, which are free, and put them into mission schools where they are compelled to pay a heavy fee, it shows the trend of thought as well as demonstrates the possibilities for the future. The most energetic, aggressive, and self-sacrificing effort should be put forth for China without a moment's delay. The results of such a united effort upon the part of Christendom would, within this generation, astonish the world. If China's great advance is along Christian lines we have nothing to fear, but if she should adopt modern methods of warfare for her army and navy, and modern science for her schools, and modern appliances for her government and trade, and at the same time reject the principles of Christian truth and righteousness, the west might well tremble at China aroused.

Papal Lands.

In a marked degree our work in Mexico, Spain and Austria is a demonstration of the fruits of simple Christianity rather than the teaching of a creed. The effort of the missionaries is directed to demonstrate that true religion demands of its followers purity, righteousness, truth and intelligence, and that it grants to them liberty of conscience while imposing upon them responsibility for individual acts. Hardly a month passes without some demonstration of advance. The large and influential liberal party of Spain has not been slow to recognize that the principles taught by the missionaries promise most for the intelligent advancement of the Kingdom. Concessions made during the year giving to Protestants larger liberties to worship show that the King recognizes, in a measure at least, that they are not an injury to the country.

The influence of the liberal movement in Austria is rapidly extending, owing to the colonizing habits of the Bohemians. Through this process there are to-day organized Protestant churches in Russia, Germany, upon the borders of Servia, throughout widely extended regions of Austria and Bohemia, and Christian men trained by our Austrian mission are working for their own people in Canada and in nine states of our own country.

In Mexica, in addition to extensive operations among

the Mexicans, a Boer colony from South Africa headed by General Snyman of the late South African war, have settled in the state of Chinuaha, and have chosen our mission there as their spiritual guide. The colony is increasing, has the favor of the Mexican government, and is a decided force in the Republic.

Prince Ferdinand of Bulgaria, has made a liberal personal contribution toward the repairs and enlargement of the mission church at Sofia.

Africa.

In Africa we are at work among the most virile and aggressive race in all that great continent. The Zulus are an ambitious and progressive people. They are not content to dwell in idleness in their kralls, supported by the labors of their women. They seek education, they push out in commercial and industrial endeavor, always eager and always accumulating. In the mining districts of the south they are found in large numbers from a wide expanse of territory in the interior. Here they are most eager and appreciative listeners to the missionary teacher, and the Christian preacher. After their term of service, as they return to their people, many of them in the remote and seldom visited interior, they go with the reports of the doings of the white man in the south, and with the story of his religious teaching. In this way a single Christian worker among the miners in Johannesburg can reach with great directness with the Gospel story vast areas in the interior, and large numbers of people. Large congregations of true worshippers of Jesus Christ are often heard of in places never visited by the white man.

As the Zulu has made his way throughout southern and southeastern Africa he has made his own language dominant among the natives, so that they are able even as far north as Gaza Land and Peira to understand preaching in Zulu, although this is not the language of the kralls.

This people with their rich and widely used language, aggressive habits, and receptive minds constitute the race among whom we are especially at work in our southern and eastern Africa missions, recently combined. We gather their best youth in our schools and send them to the mining centers and out into the districts to preach Christianity. Marvelous progress has been made already, and just now the leaders are catching visions of the possibilities which lie before them as an enlightened, Christian people. Our work is strategic, economical, far-reaching and fundamental.

Conclusion.

1. It is evident that if we cannot send out the number of missionaries demanded by the exigencies of the rapidly growing work, we must plan to equip our educational institutions which shall turn out more rapidly still, well trained, consecrated young men and women who shall become more fully than ever the leaders among their own people in all the work of evangelization. The constant increase, year by year, of the number of trained Christian workers shows how fully this policy has been adopted. The 66,000 students in our present schools show our preparation for this work.

2. The medical work is much needed and of prime value in Africa, India, China, and Turkey, but not of great necessity in the other missions of this Board.

3. The growth in the number of church members in all of the missions of the Board is steady and most encouraging when we remember that most of them are the fruits of native pastors, preachers and evangelists. We note the permanent character of our work. The annual increase is about ten per cent.

4. As general education increases there will necessarily be an increasing demand for a Christian literature. This must be produced and put into general circulation in the interest of the churches and the general enlightenment and progress of the people.

5. The churches are becoming more and more self-supporting, there being at the present time over 200 native churches for which we are asking nothing from America. Many of the schools are entirely self-supporting, while all the higher institutions of learning receive a larger proportion of their support from the pupils than do similar institutions in this country. The ideal at which we aim is self-supporting and self-governing, as well as self-propagating native Christian institutions of every kind and grade.

6. The openings for advance and the demands for enlargement upon the part of the people themselves without any aggressive effort from our side are almost marvelous. The people everywhere, with almost no exceptions, are ready for more aggressive operations, and in multitudes of cases they urge it.

7. There has never been so much hearty, direct and aggressive co-operation among the missionaries of all denominations as there is to-day. The different fields are assigned through common approval to the various denominations. Union campaigns for aggressive evangelization in which many denominations join are of constant recurrence. Union schools of various grades are in operation, and union conferences in which all questions relating to missionary work are discussed are of constant occurrence in every mission field where various denominations are working side by side. There is to-day more and closer co-operation in the mission fields of the world than among the different denominations in England and the United States.

THE COMING CAMPAIGN.

By Rev. Cornelius H. Patton, D.D., Home Secretary.

[A Paper from the Prudential Committe, presented at the Annual Meeting of the American Board at Seattle, Wash., September, 15th, 1905.]

God has entrusted to the American Board the evangelization of something like 75,000,000 souls. We may consider at any given time this vast number of human beings to be dependent upon us for the Word of life, and to a large extent for those uplifting influences which make for Christian civilization. This is a tremendous statement, but it is based on a conservative estimate of the populations constituting the exclusive territory of the Board. It includes the entire Turkish nation, vast multitudes in China, twelve of the forty-five millions of Japan, great districts in India, with practically the entire census of cities like Madura and Sholapur. It embraces the people on a thousand islands in the Pacific Ocean and whole tribes in Africa. Seventy-five million souls—about as many as we have in the United States. This is the field of the American Board. It is because God asks us to care for these people that we are here to-day.

To properly meet such responsibility calls for an aggressive and enterprising missionary policy. It is no small thing to undertake to stand before great nations as the exponent of the religion of Christ. No body of Christians should engage in such an enterprise unless they mean to conduct it in an efficient manner, worthy of him whose commission they bear. It is legitimate to ask if we are ready to conduct this work in such a manner.

In the past the American Board on the whole has nobly met its obligations to the heathen world. It was the pioneer on this continent in foreign work, and notwithstanding gthe wtihdrawal of large supporting bodies it has maintained its place in the foremost of world-evangelizing forces. According to the opportunity of each period of its nearly 100 years it has stood ready to preach the gospel. To-day, however, the demand in many respects is a new one. Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the various periods. The opening of the world geographically, the universalizing of commerce, science, and art, the progress of the world's peace movement, the dawning of the sense of the brotherhood of nations, the sudden rise of Japan as the dominant force in the Far East, and above all the rapid decay of ethnic religions—these elements of recent growth form a conjunction of causes whose transforming power can scarcely be overstated. There has been nothing like it in history since the preparation of the Roman empire for the advent of Christ. We are in a new fullness of times. Already our work is responding nobly to the improved conditions. Once our missionaries labored ten years for a single convert; now 1,000 converts await baptism in a single province in China. The new claim upon us is doubly strong because the present situation is to a considerable degree the result of our own labors. We are but reaping the legitimate and expected fruitage of our own planting.

These things have been said once and again, but even now it is rare to find a person among us who really appreciates the change which has come over missionary work. It is, then, not strange that our churches have not

risen as yet to the opportunity of a ready world. The bridegroom has come, the command is heard—"Go ye forth to meet him." But alas, for far too many among us it is true that our lamps are empty of oil.

But this is not the whole story.

To one who sits close to the treasury of the Board day after day, two facts are impressive. First, the large number of consecrated persons whose gifts make this work possible. Their drafts or money orders come to us regularly to the extent of thirty or forty a day. On some days over 100 remittances have been received. The church collections indicate thousands of unknown donors whose mites help swell the receipts of the year. Men of poverty and men of wealth, wives and widows, young men and young women, toilers in shop and factory and field, little children—the steady tide of gifts from such is a great and glorious reality, for which we cannot be too thankful.

On the other hand, it is a fact we must candidly recognize that through lack of funds this work is not carried on as an aggressive campaign. There is little suggesting Christian enterprise on any of our fields. The one form of labor in the church which should stand supremely for aggressive Christianity is perforce conducted in a timid and faltering manner. Retrenchment has taken the place of advance. An average cut of from forty to fifty per cent in the very conservative estimates of the missions has become a habit in recent years. How the world is to be won in this way let him who can answer. How Christianity is to accredit itself abroad on such a policy at home it is difficult to see.

So long has this continued that the members of the Prudential Committee, elected to organize and conduct a vigorous campaign for Christ, find themselves forced to exert their greatest energy in cutting down the work and in refusing appeals. A person profoundly stirred by some event on the field, such as the appeal of an entire village in India, or the martyrdom of a missionary in China, offers a liberal donation for a new work. What is the attitude of the Board in such a case? Do we leap to the opportunity, thank God for the prompting of the gift, and undertake at once the task as divinely bestowed? Nothing of the kind. The first inquiry is, "Can we afford to take this money?" It may require other gifts in the future which will not be forthcoming, and our experience teaches us that it is unwise to trust the churches in such matters. What a parody of Christian enterprise this is! What shall be said as to our response to the new Macedonian call which we heard yesterday in the report of Secretary Barton? Two million Albanians appealing for missionaries through this Board, and we have not a man to send! Is this Christian enterprise? Is this aggressive missions? Is this the spirit of Paul, who first heard the call of Macedonia? But if we demand an even larger opportunity before being moved, look at Japan. What an opening! What a call! What a confession of inability we make! Five thousand dollors, we are told, added to our appropriation there would actually double the work. And if Japan is not large enough to stir the souls of American Christians, look at China—no longer the old China of five years ago, the China of the Boxers and murdering officials, but the China which holds out her hands to God, where millions of souls are ready for the Word!

It is a situation to call forth an army of volunteers and a plethora of gifts. Alas, we have not yet even made good the places of our fallen martyrs. When the Japanese army assaulted 203 Metre Hill on November 26, and the decimated companies were driven back, the ranks were immediately filled and the charge made again. Six times this was done, until the trenches were filled with dead and the sides of the hill covered with corpses. But at last the emblem of the rising sun was placed on the summit there to stay. That is enterprise in war. The moral equivalent of this spirit is what we must have in missions if we are to win China to Christ.

To one who comes across this situation for the first time it is grimly tragic—to see a great missionary board like this spending a large part of its energies trying not to do the work! It is no wonder one of our most prominent missionaries wrote recently: "We will not stand it. We can no longer muddle on in the old way. If we cannot have help we must stop growing. Do you wish us to do this? What are we here for? We mean business, and we are not to be put off with a non possumus." Those words of righteous indignation should burn into the mind of every Congregationalist in this land. When will the church stand up on her feet with the ancient daring in her eye? When will we listen to the new command—"Go"—and at once obey? Retrench? Retreat in the face of such unprecedented opportunities? A thousand times NO! Advance, and keep on advancing until we have won our part of the world for Christ.

Now, it is our sincere belief that the churches are becoming weary of this Christian anomaly, this paradox of faith, that they are ready for an aggressive missionary policy at home and abroad. It is our belief that the churches must have the uplift of this greater work if they are to do the lesser things at home. The American Board does not come to the churches to ask something of them, but to give something to them. We do not seek to add to the burdens of the already over-burdened churches, but to make those burdens lighter, to lift them, to illumine them, to glorify them by the light of a universal purpose in Christ. Oh, brethren, let us get ready, then, for a great work in our day! Let us get ready at once.

Two lines of preparation are required if we are to become one of God's great aggressive powers in the world.

We Must Be Ready In Spirit.

This coming year is to be the Haystack Year. When we gather next fall it will be to celebrate the centennial of the meeting at Williamstown, under the shelter of the haystack during a storm, when five young men, feeling their helplessness to convert the heathen world in the face of an indifferent church, turned to God for strength. Out of their faith came the organization of this Board. It was the grandest piece of enterprise for Christ the church in America has ever seen. When we consider the magnitude and hostility of the heathen world in that day, the indifference of the American church and the insignificance of these young men, the spectacle is sublime. It is all very well to talk of Samuel J. Mills and James Richards and Byram Green now. Their names are household words. But 100 years ago they were unknown students in a country college. They overcame obstacles and won success and fame because they were aggressive for Christ. Their trust was in him. They took him at his word. They counted upon his presence. They laid the matter before him in prayer. The American Board was born in prayer; and if we are to meet the grave responsibilities of our time, if we are to overcome the present day indifference of the church, if we are to go out and do something great in the world, there must be a special preparation in prayer. The spirit of prayer must come down upon the officers, the Prudential Committee, the Corporate Members, and the constituency of this Board as a fresh wind from heaven. Until we unitedly lay the present stress before God, through the weeks and months, we have no right to succeed The task is too stupendous. The demand is beyond our strength. Aggression in missions is not born of man but of God.

And Then We Must Plan.

No burst of Annual Meeting enthusiasm, no spontaneous offering of gifts by a few, no half-baked measures will avail. We must plan largely and well. For years we have been talking about a million dollars for this work. We need every dollar of it, and more. So let the ideal stand. It is a well-rounded and noble one, in terms of present age enterprise. We live in the atmosphere of millions. If we are half the Christians we ought to be any lesser figure for an aim will be scorned. We must have, then, our round million. But not having obtained it by talking about it let us now plan for it, step by step, in a reasonable and yet inspiring series of efforts.

Suppose we endeavor to add a hundred thousand dollars the next year from the living donors—from churches large and small, from individuals rich and poor, from grown folks and children; suppose we one and all take hold of that single and entirely workable proposition and come up to the Haystack Centennial with this extra sum for Christ. It will be a good beginning. It will sound joy through China and Japan, and send light into the Dark Continent. Then suppose we are content to hold the ground gained for the next four years (since it is harder to follow up than to institute special efforts) and not until the year 1909-10 attempt another advance. That will bring us to the centennial of the Board, and in that year, by taking hold anew, we may hope to add another $100,000 or, if necessary, $150,000, and bring into the storehouse a round million for Christ to celebrate the first hundred years of American foreign missions.

That would be aggressive missions—missions worthy

of our founders, missions worthy of the Imperial Christ. Let this meeting indorse, yea, command the effort if it will. Then let us bring it down to every state association, local conference, local church, and to every individual in every church. Let every one of the 673,721 Congregational members hear that we mean to have an extra $100,000 for foreign missions this year, and let each be urged to do his part. Let a special effort be made to interest the men. The women of our churches are already doing nobly, and are being successfully cultivated by the Woman's Boards. Let our effort be to reach "the man at the head of the pew" and all he represents. Next to that let us cultivate the children. Other denominations, like the Protestant Episcopal and Methodist Episcopal, far outdo us in the matter of gifts from the Sunday-school. Here is a field hardly touched as yet. It should be possible by a concerted plan to obtain a full half of our $100,000 from the Congregational Sunday-schools. If the Corporate members will co-operate in such a movement this thing can be done.

Brethren, this may seem extravagant, reckless even, in view of the past record of our treasury. But is it not certain that the need exists and that the money is here? Our country was never so prosperous. The financial outlook was never so bright. If we are ever to plan for an advance in our receipts it should be now. The only question is, Are we ready to do our part? Unless we are willing and anxious to plan the victory in advance, yea, to count the victory already gained, we are lacking in that kind of faith which makes missions a success.

One of our missionaries on her way to China last fall, passing through Japan, was impressed by the fact that it never seemed to have occurred to the Japanese that there could be but one issue to the war. She describes how along the streets of the cities at short intervals were long bamboo poles with hollow balls at the ends that looked like lanterns. Upon inquiry she learned they had been put up months before to be ready to celebrate the fall of Port Arthur. There they were, pointing up into the air through all the cities of Japan, "a silent promise of the future Banzai every Japanese expected to shout." How long those shouts were delayed is a matter of history; but do you not see there is no defeating a people like that? The victory was won when war was declared. So it will be with us when we have a fuller measure of faith. No plan which counts upon Christ will seem to bold. With victory in sight from the beginning, with all question of defeat put out of the way, we will work, and, if necessary, wait, with a confidence born of God himself.

CHINA'S CRY.

By the Rev. Dr. Judson Smith.

"China's Cry" was the theme of the address by Foreign Secretary Judson Smith at the American Board meeting in Seattle. He said in part and in substance: The suppression of the bloody outbreak, the Boxer uprising, in 1900, shared in by all the great powers of the world, and the reinstatement of the Chinese government under the most sacred pledges to preserve order and peace and the open door to the trade, the arts and the learning and faith of the Western world, opened a new era in the work of missions in China as well as in her relations to the great powers. In a proper sense the center of history, the arena of world wide politics, was for this time shifted to the orient, and a new drama began to unfold, of which this war between Russia and Japan is one of the opening acts. Orient and Occident have met; the world belongs to neither alone—but to both.

The churches grow in number, their numbers multiply at an unusual rate. The 6,000 of 1900, despite those who fell in that year are new 9,300, a gain of more than 50 per cent in three years; in South China the 859 are now 3,400. The gains for the last year in China are 1,533, in North China 619; in Lin Ching, the youngest station of the mission 200, 91 per cent of the total number last year.

The openings are almost beyond expression. In Lin Ching village upon village waits for the missionary or native preacher, scores of them can be entered today; the inquirers are a thousand and would be more than doubled if the Christian leaders were at hand. Mr. Chapin, who alone is responsible for this field, says that four missionaries would find more than enough to do, if they were on the ground. Women as well as men are waiting thus for instruction and leadership. The resources of the Board do not begin to meet the need. On Paoting-fu station there is like growth and openings. Pastor Meng with his stereopticon gathers an audience of 10,000 and speaks the gospel to them. Peking is the center of openings of the same sort, hundreds upon hundreds are waiting for the preaching of the gospel; missionaries, men and women, native preachers and their wives find doors open for them wheresoever they go; new churches are formed, old ones restored, and the work advances with mighty strides. Tungcho is surrounded by villages that are ready to welcome the preacher, those who consented to the death of their neighbors in 1900 now wait for the gospel, confess their evil deeds and join the Christian community. And a like story is told of the other stations, and of Shansi, whose soil was wet with the blood of martyrs in the former days, but whose people today wait for "the messengers of the gospel of peace."

This is the situation as it now stands, an opportunity such as we never had in China, rarely in any field, the missionary force overwhelmed with work; the funds at command scarcely half what are required even fairly to cope with the work in hand.

This is China's day; we must press our work there, where the openings are so many and so great. Other work, if necessary, must wait. This is statemanship. This is wisdom. This is according to the divine economy. If we neglect such a call as this, to what call should we ever give response? If there were ever a challenge of divine providence to the faith and courage of men, surely this is one. For what is money given to men if not to answer calls like this?

These tasks are great, but they are worthy of the labors of the heroic bands of all the past, Paul and Augustine, and Patrick, and Boniface, who subdued kingdoms, wrought righteousness and are entered into rest; and they come to us, to you young men and women of this day, to these churches to which we belong.

GENERAL ASSOCIATION AT PALO ALTO.

The General Association of Congregational Churches of California will hold its forty-ninth annual session at Palo Alto September 19-21, with an adjourned session at San Francisco on September 21-22. The Association will open Tuesday, 10:30 a. m. The main features of the program are as follows: Business during most of the morning session; Tuesday afternoon, The Narative of the Churches, by Rev. Miles B. Fisher; report of Committee on Religious Conditions, Rev. S. R. Yarrow; discussion of the following subjects, Worship, by Rev. Benjamin St. John; The Church, by Rev. Paul S. Bandy; Sabbath Observance, by Rev. Henry K. Booth; The Bible, by Rev. Clinton Douglas; Christ, by Rev. Richard K. Ham; Evangelism, by Rev. Harvey A. Luckenbach. Tuesday evening is to be devoted to the dedication of the new Palo Alto Church; sermon by Rev. W. Herman Hopkins of Berkeley. The first forty-five minutes of the morning sessions of Wednesday and Thursday, beginning at 8:30, is given to devotional and inspirational Bible

study, led by the Moderator, Rev. I Curtis Meserve; temperance hour, Progress of the Great Reform, Rev. George H. Dekay; What to Do, Rev. A. B. Snider and Mrs. C. T. Van Buskirk; annual business meeting of the California Home Missionary Society; open parliament for things nearest the heart and not on the program. Wednesday afternoon's program is placed in the hands of the Committee to Investigate Economic Conditions, Rev. J. H. Kimball, Rev. C. R. Brown, Rev. L. D. Rathbone, H. W. Burr and C. D. Blaney; addresses, The Relation of the Church to the Industrial Social Problem, by Rev. George C. Adams, D.D., and R. H. Chamberlain. Wednesday evening, the anniversary of the State Home Missionary Society. Thursday morning, Congregational Church Building Society, Rev. L. D. Rathbone and Rev. H. H. Wikoff; The Church and Religious Education; Our Theological Seminary at Berkeley, Rev. William H. Hopkins; The Congregational Sunday School and Publishing Society, Rev. Dr. F. K. Sanders, Boston; Report of State Secretary, Rev. E. J. Singer; Religious Education in the Church; Young Men, by Hon. D. L. Bell; The Boys, Rev. H. B. Mowbray; The Boy and Church Membership, Rev. F. Baker; High School Girls, Miss Eva Powell; Primary Tots—Adults, Professor A. B. Show; Summing Up, Rev. Dr. Sanders. Dinner and supper will be furnished for all delegates at the noon and evening hours of Tuesday and Wednesday.

On Thursday, 11:52, the Association adjourns to San Francisco First Church for the missionary rally, at which there are to be addresses and reports by Secretary A. N. Hitchcock, Secretary Judson Smith, D.D., Assistant Secretary Harry W. Hicks, District Secretary C. C. Creegan, D.D., also addresses by several missionaries from the field.

The registrar of the General Association of California hopes that some delegation will come to the meeting at Palo Alto next week prepared to invite the Association to their church and community in 1906.

Church News.

California.

Berkeley, First.—The work of remodeling the First Church, Berkeley, has progressed so far as to admit of the use of the auditorium for services on next Sunday, so that all who come may expect to be comfortably seated.

In a voting contest instituted by the Los Angeles Examiner ostensibly for a vacation benefit to the most popular clergyman of that city, the friends of Rev. F. S. Forbes of the East Los Angeles Congregational Church won for him the third place and a free R. R. ticket to Portland and return, with twelve days' admission to the Fair.

Bethlehem, San Francisco.—Rev. William Rader occupied the pulpit Sunday morning, September the 3d. The people were deeply impressed by the strong and helpful sermon. The church hopes to secure Mr. Rader some time this coming winter for a series of sermons, as it is felt that great and lasting good might be done. This church expects to entertain the San Francisco Association next December, and we are already looking forward with happy anticipation.

Eureka.—At the quarterly communion of the Eureka Church, held Sept. 3d, sixteen were received to membership on confession of faith. The evening congregations still continue large, while the morning attendance has been on the increase since the pastor's return from the Portland walk with his Sunday-school class. During the pastor's absence the pulpit was supplied by Prof. Matlock of the University of California and all enjoyed his stay among us. The International Congregational Bible Study topics are to be used for discussion and study at the mid-week service.

Perris.—The pastor, Rev. George F. Mathes, Ph. D., having received a unanimous call to the pastorate of the First Congregational Church of Escondido, Cal., tenders his resignation to take effect Sept. 30th, 1905. Mr. Mathes has been pastor of the Perris Church nearly seven years and has the distinction of having had not only the longest pastorate in the history of this church, but of the community as well; also the distinction of having received into church fellowship the largest number of members at any one communion service. He and his wife leave with the best wishes of church and community for their new home and field of labor.

Petaluma.—The Rev. Charles Ferris and the members of the Petaluma Congregational Church have met and greeted each other. Judging from the Daily Courier's account of the reception and welcome extended to Mr. and Mrs. Ferris by the church, already their hearts are wedded and their hands joined in a manner betokening a happy and fruitful union. It would seem fortunate that this should have been on the occasion of the annual meeting and banquet—the beginning of a new church year and of the new pastorate. At this gathering a communication from the church at Great Falls, Mont., was read, which spoke of their retiring pastor, Mr. Ferris, in terms of highest appreciation and esteem, commending him to the church at Petaluma—a gracious and grateful thing for a church to do in behalf of a faithful and beloved pastor and a fit expression of interest in and fellowship with the church to which he goes. An unusually large audience greeted the new pastor on his first Sunday, Sept. 3d. His message to his new people was "The Joy of Self-Sacrifice," in which the people were invited to follow the footsteps of the Master and taste the joy and reap the harvest of a life of self-sacrifice for the good of others. May this union be a happy one and abiding, and the joy of pastor and people be as the joy of those who gather abundant sheaves.

Oregon.

Condon.—We rejoice over the coming of Rev. G. W. Riggs and family to carry on the work. The parsonage has been enlarged at an expense of several hundred dollars. Congregations are good, the house being full at night—many men attending. The Sunday-school flourishes under the superintendency of Mrs. Schetling, one of the church's charter members. The work is fortunate in that Rev. E. Curran and family reside in Condon, he having bought the Times, one of the two weekly papers. He is a wise ex-pastor and greatly anxious to see the church advance. At present Condon receives only $100 from the Missionary Society and hopes soon to be self-supporting. The new pastor, recently from Huntington, is originally from Michigan, having labored in that state and in Illinois. He likes Oregon and if Condon does not makes strides it will not be for want of enthusiasm and devotion on the part of him and his family. Recently the railroad has reached this town, making it a distributing

center for a great wheat region. This is giving new life to the place and the outlook is for considerable development.

MONDAY MINISTERS' MEETING.

Dr. Geo. R. Wallace of Westminster Congregational Church, Spokane, Wash., who has been supplying the pulpit of First Church, San Francisco, for the past two Sabbaths, addressed informally the ministers' meeting Monday morning, speaking of his impressions of the splendid work that Dr. Adams' church is doing in this city. He sees great need of Christian work in California and congratulated the brethren here on the opportunities open before them. He also spoke of the brethren who man the churches of Washington as being a lot of splendid men.

Secretary Vogt of the United Societies of Christian Endeavor is to address a union ministers' meeting at the Y. M. C. A. Building at 11 a. m. next Monday. He is also to address a union meeting of the Oakland Christian Endeavor societies next Sunday at 6 p. m. at the First Methodist Church.

REPORTS POSTPONED.

The Pacific is in receipt of the reports of the meetings of the Woman's Board of the Pacific and the Woman's Home Missionary Union which were held last week, the former at the First Church, San Francisco, the latter at the North Berkeley Church. We regret that the already crowded condition of the columns of The Pacific necessitate the postponement of the publication of these reports for two and possibly three weeks.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

September 24th.

Topic—The Home Mission Work of Our Denomination. Matt. ix: 35, 38.

In a well-known passage Dr. Henry Van Dyke tells us that love of God and love of country are the two noblest passions in a human heart, and that these two unite in home missions. Home missions is the base line for every world-including gospel plan. They are the supply stations and the inspiration point. Even the Master himself in sending out his disciples saw to it that they began their evangelizing mission at Jerusalem. "These twelve Jesus sent forth and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel and as ye go preach, saying, The Kingdom of Heaven is at hand."

Such was the original home missions' commission. The new tree of the kingdom had then but a single stem and denominationalism was unknown. But by and by differentiation took place—the tree branched—there was the church of the west and the church of the east. Then, after a thousand years or thereabouts, the church of the west branched again, and Protestantism emerged from its varieties of Lutheran and Reformed, which in turn varied further, until we have today denominationalism and sectarianism in noble, some say ignoble efflorescence.

Much as we love the spirit of union and pray for its progress among the churches, much as we all long for the stay of sectarian strife, unless all analogies fail, unless in nature we shall find fixed uniformity in the development of species and not perpetual variety on which to base our prophecies, it may be a long time before there will not be need of topics like this one to train our young people in denominational loyalty. We have to begin not only at Jerusalem, our own city, but in our own particular church group, and in thinking of home mission work consider first, not the wide sociological department of home missions, but that particular section of the work that falls to our church.

There are those who are so broad as to minimize this—what they chose to call narrow and selfish ways of looking at the subject. It is very common in these days of wide tolerance and of the closer approach of members of the same affiliated church family to hear one and another say, "Oh, I am not a bit sectarian, I belong to this church or that as the case may be, but then I think one church is as good as another." Now the spirit of such a remark may be good or bad, according to the motive behind it, and doubtless there is far too much emphasis placed upon unimportant denominational peculiarities, yet as a matter of experience it is usually found that the people most ready to make such broad concession are those whose mantle is broad enough to cover, charitably, the whole world. Nor are such usually those who are the readiest to give to the missionary cause. There is a tolerance and a comprehensiveness in things denominational that because of the very breadth of its reach is correspondingly thin. And there is something quite worth while saying in these days of a sweet union spirit in favor of tilling well the particular small or large patch of the garden of the church committed to our care.

As home mission work is being done today it would seem the best of wisdom to push denominational activity to the utmost. Not less denominational pride and toil and sacrifice, but more. Not less money for the denominational treasury, but more. No fewer denominational missionaries and teachers, but a larger number. As the church is at present constituted that Christian worker serves the kingdom of God best in mission fields who is the most ardent and devoted to his own denominational interests.

This need not nor will it hinder the largest and most cordial interdenominational fellowship, nor associated effort in the many tried and approved channels where federated endeavor has been so successful, rather it will give efficiency to these. The denomination that is loyal to its own will have accumulated wisdom and treasure wherewith it may affiliate. While the denomination that scatters all its resources or much of it to the four winds will be bankrupt of resource or limited in resources and its affiliated worth will be in proportion.

Christian Endeavorers will add to their usefulness if they make every effort to study the mission work of their particular denomination and the fields wherein it is laboring, together with both the needs of both the boards and the fields. Nothing can awaken enthusiasm like a persuation of the truth of the facts and such persuation can come only through knowledge.

Home missions is becoming more and more a pressing necessity of the American Nation. The armies or immigrants that are ceaselessly coming from every land need the gospel for their saving and bettering both. Unless they are met by the missionary they soon lapse into indifference and then it is but one step to paganism.

The Quiet Hour.

GOD'S WAY.

God lets us go our way alone,
Till we are homesick and distressed
And humble, then come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness;
Yet, at our feeblest, faintest knock,
He waits to bless.

He lets us faint in far-off lands,
And feed on husks, and feel the smart,
Till we come home with empty hands,
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing,
Though last not least.
—Annie F. Burnham.

THE HUMAN WILL.

True virtue and pure love reside in the will alone. The question is not, What is the state of our feelings? but What is the condition of our will?Let us will to have whatever we have, and not to have whatever we have not. We would not even be delivered from our sufferings, for it is God's place to apportion to us our crosses and our joys. In the midst of affliction we rejoice, as did the apostle; but it is not joy of the feelings, but of the will. The wicked are wretched in the midst of their pleasures, because they are never content with their state; they are always desiring to remove some thorn, or to add some flower to their present condition. The faithful soul, on the other hand, has a will which is perfectly free; it accepts, without questioning, whatever bitter blessings God develops, wills them, loves them, and embraces them; it would not be freed from them if it could be accomplished by a simple wish; for such a wish would be an act originating in self and contrary to its abandonment to Providence, and it is desirous that this abandonment should be absolutely perfect.

If there be anything capable of setting a soul in a large place it is this absolute abandonment to God. If there be anything that can render the soul calm, dissipate its scruples and dispel its fears, sweeten its sufferings by the anointing of love impart strength to it in all its actions, and spread abroad the joy of the Holy Spirit in its countenance and words, it is this simple, free and childlike repose in the arms of God.

The important question is, not how much you enjoy religion, but whether you will whatever God wills.

The essence of virtue consists in the attitude of the will. That kingdom of God which is within us consists in our willing whatever God wills, always, in everything, and without reservation; and thus his kingdom comes; for his will is then done as it is in heaven, since we will nothing but what is dictated by his sovereign pleasure. Thus nothing can ever come to pass against our wishes; for nothing can happen contrary to the will of God; and we find in his good pleasure an inexhaustible source of peace and consolation.

The interior life is the beginning of the blessed peace of the saints,, who eternally cry, Amen, Amen. We adore, we praise, we bless God in everything; we see him incessantly, and in all things his paternal hand is the sole object of our contemplation. There are no longer any evils; for even the most terrible that can come upon us work together for our good. Can the suffering that God designs to purify us and make us worthy of himself be called an evil?

Let us cast all our cares, then, into the bosom of so good a Father, and suffer him to do as he pleases. Let us be content to adopt his will in all points and to abandon our own absolutely and forever. How can we retain anything of our own when we do not even belong to ourselves? The only thing that really belongs to us is our will, and it is of this, therefore, that God is especially jealous, for he gave it to us not that we should retain it, but that we should return it to him, whole as we received it, and without the slightest reservation. If the least desire remains, or the smallest hesitation, it is robbing God, contrary to the order of creation ; for all things come from him, and to him they are all due. Alas! how many souls there are full of self, and desirous of doing good and serving God, but in such a way as to suit themselves; who desire to impose rules upon God as to his manner of drawing them to himself. They want to serve and possess him, but they are not willing to abandon themselves to him and be possessed by him.

To desire to serve God in one place rather than in another, in this way rather than in that—is not this desiring to serve him in our own way rather than in his? But to be equally ready for all things, to will everything and nothing, to leave ourselves in his hands like a toy in the hands of a child, to set no bounds to our abandonment inasmuch as the perfect reign of God cannot abide them—this is really denying ourselves ; this is treating him like a God and ourselves like creatures made solely for his use.

The peace of the soul consists in an absolute resignation to the will of God. The pain we suffer from so many occurrences arises from the fact that we are not entirely abandoned to God in everything that happens. Let us put all things, then, into his hands, and offer them to him in our hearts, as a sacrifice beforehand. From the moment that you cease to desire anything according to your own judgment, and begin to will everything just as God wills it, you will be free from your former tormenting reflections and anxieties about your own concerns; you will no longer have anything to conceal or take care of.—Fenelon.

FRUIT BEARING.

The only time I had the honor of meeting with the venerated Dr. Samuel Martin, of Westminster Chapel, we were talking on the subject of fruit bearing. He said, "I once received a visit from a dear young girl, who was full of joy, and surely I would not damp her joy. She exclaimed, 'I am so happy, because Christ does everything for me.' I knew what she meant, but still I went on and said, 'Does He read your Bible for you?'" Now that puts it, I think, in a very definite form. He does it all, but He sets us doing it. He sets us working, and willing, and praying, and using the means He has appointed; and then God is the husbandman, and he does (as we heard) the purging and the pruning, and then it all comes to the ripe fruit.

Oh! remember we cannot make fruit. In fact, fruit is never made—fruit is grown., I read in a religious paper a while ago this word, that must have, of course, escaped accidentally from the writer or speaker. He said, "We manufacture sinners into saints." Ah! I thought—manufacture! that must be a poor kind of saint—a manufactured saint. I have read how Whitfield was one day met by a man staggering through the street, who came up to him laughing and said, in the presence of several bystanders, "Ah! Mr. Whitfield, I'm one of your converts." "Ah!" said Whitfield, "I thought as much; if you had been one of the Lord's converts you would not be in the state in which you are."

"Walking worthily means more than walking warily."

"Sacrifice always looks most attractive when it is too late to give it."

Around the World A small party sailing from San Francisco Wednesday, **Sept. 27, 1905**, on fine P. M. steamer "Manchuria," visiting places of special interest in Hawaiian Islands, Japan, China, Manila, Singapore, Penang, Ceylon, India, Egypt, etc., through Continental and British Europe to New York, by rail (any route) to San Francisco. Rates reasonable. Best facilities and conveniences. Lay-over privileges at all important points. Tickets good for one or two years. For full particulars, program, etc., address **Rev. Moses D. A. Steen, D.D., Menlo Park, California.**

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